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CHILDHOOD in the MOSLEM WORLD

SAMUEL M. ZWEMER



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A BRIDE FROM ALGERIA

CHILDROOD IN THE MOSLEM WORLD

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CHILDHOOD IN THE MOSLEM WORLD

Вy

SAMUEL M. ZWEMER, F.R.G.S.

Author of

"Arabia: The Cradle of Islam," "The Moslem Christ,"
"Zigzag Journeys in the Camel Country,"
"Topsy-Turvy Land," etc., etc.

ILLUSTRATED



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DEDICATED TO THE WORLD'S SUNDAY SCHOOL ASSOCIATION AND TO ALL WHO LABOUR FOR THE UPLIFT OF MOSLEM CHILDHOOD



PREFACE

OHAMMED was, without doubt, one of the greatest religious leaders that the world has ever seen. He was a genius and a poet, a reformer and a great warrior. But Mohammed could never have said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." His book, his life, his ideals, are not those of Him who placed a little child in the midst and gave the world of childhood an eternal inheritance of blessedness by His own Incarnation.

The present wide and increasing interest in child welfare is due to Christianity, and makes the presentation of the facts here given in regard to Moslem childhood, timely. When the whole world has become one neighbourhood, no individual or race can live to itself.

This is not a book for children, but about children. It could not be a book for them if it dealt faithfully and fearlessly with the real conditions as observed by eye-witnesses in many lands. Every paragraph could have been corroborated by references to authorities and the use of footnotes; but these have been omitted in order not to

litter the pages of the text or weary the reader's patience. A list of correspondents and a bibliography are given at the end of the volume. To all these missionary workers and writers I owe hearty thanks. The illustrations given are intended to set forth vividly the wide extent, the environment, the physical, intellectual and social conditions of Moslem childhood, in order that what we have seen with our eyes and heard with our ears, may enter the heart of the reader also.

S. M. ZWEMER.

CAIRO.

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translations — Increasing desire for education, even of girls — The Dutch East Indies — India — Constantinople — Lack of moral training — Christian missionaries as pioneers of education — In Egypt — In Persia — In Turkey — Mission School at Port Said — Tangier — Muscat — The slave trade — Medical missions — Christian literature — The Bible — Need of books for children — The fight for character — A little witness — God's plan for Moslem childhood — Our opportunity and duty.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, swinging,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

O great heart of God! whose loving Cannot hindered be nor crossed;
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving,
Only mothers know the cost—
Cost of love, which all love passing,
Gave a Son to save the lost.
—HELEN M. JACKSON.

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NOTE

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A WORLD OF MOSLEM CHILDHOOD

"One generation, one entire generation of all the world of children understood as they should be, loved as they ask to be, and so developed as they might be, would more than begin the millennium."—FRANCES HODGSON BURNETT.

"Every time one thinks of the little children of the world and then of our little children here at home his heart must suffer for their sufferings, over the emptiness and the vanity and the hatreds, and the poverty of their life; and he must think also of that holy Child Jesus, the Father's little Son, who came down to make these little children and their lives as rich and fragrant and full of joy as the lives of our children here at home."—ROBERT E. SPEER.

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments."—Ex. xx: 5.

A WORLD OF MOSLEM CHILDHOOD

7 HEN the Turks conquered Constantinople, May 29, 1453, the defenceless Christian inhabitants fled in crowds to the Christian Church, Aya Sophia, in the belief, we are told, that as soon as the enemy had reached the pillar of Constantine the Great, an angel would appear in the heavens and scatter the victors. But there was no supernatural deliverance. The Turks came, the refugees were made prisoners, and the temple of Constantius and Justinian was consecrated to Islam. Murad III. had a crescent measuring a hundred and fifty feet in diameter put in place of the cross, and gilded at great expense, so that now from afar, even from distant Olympia, Moslems may see the symbol of their faith glittering in the sun.

Clear as the dome and minarets of St. Sophia and equally challenging, the Moslem problem stands before the world of Christendom. In Europe Islam has been an intruder, in Asia a usurper, and in Africa a rival of Christianity. Its

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three great capitals dominate three continents. Mecca has been the heart of the Moslem world for many centuries, and is to-day the pilgrim centre for one-seventh of the human race. From Sierra Leone to Canton, and from Tobolsk to Singapore. the faithful spread their prayer carpets, build their houses, and bury their dead toward Mecca. Constantinople faces two continents and two great civilizations, and still remains the city of the Caliphate, although of a tottering empire. Cairo is the capital of Egypt, the metropolis of all Africa, and the literary centre of the Moslem world. There is no speech nor language in Islam where the voice of the Cairo press is not heard. Their line is gone out through all the earth and their words to the end of the world.

The unity of the Moslem problem, however, is not political or intellectual merely. Islam presents a solidarity of organization, methods, and spirit unparalleled and unapproached by any other organized world force against the Christian Church. It is inter-continental, inter-national, and inter-racial, and yet distinct and well defined in the midst of nations and races and religious forces. This unity knows no geographical lines nor racial barriers. It is distinguished by intellectual ideals, and by social and religious ties, characterized by their elasticity and tenacity, and by their prominence and power. When we speak

of Islam, therefore, we face an intellectual, a social, and a moral problem of which all the factors can be coördinated and related among different races and in many lands. The conditions, as well as the difficulties, are largely similar. The line of approach has been proved to be almost identical, and the methods of successful work the same from Morocco to Peking.

A careful study of all the facts collected in the chapters that follow will show clearly that the unity of the Moslem world is specially evident in the condition of its childhood. One-eighth of all the children in the world live under the shadow of the crescent in the lands of Islam. It has been remarked by Alonzo Bunker that the attractiveness of childhood among all races "sometimes appears to be accentuated among less intelligent peoples; so that, before the fogs of sin and ignorance have blurred the image of God in which they were created, they show a strength and brightness more marked than in their more favoured brothers and sisters in enlightened lands. fact has not received due attention in ethnological studies." The faces of Moslem children from many lands that illustrate the chapters of this book are a proof of this statement. They portray the best and not the worst; the bright, not the The hope of the Moslem dark side of Islam. world is in its childhood, and when one looks into

22 CHILDHOOD IN THE MOSLEM WORLD

the bright faces of these smiling infants, or mischievous, happy boys and girls, one remembers that of these too it may be said, "Trailing clouds of glory do they come." But from their earliest years they enter nevertheless into the inheritance of Islam.

No religion, as we shall see, pays such early attention to the religious training of the child, and so little attention to its moral education as does Islam. To all of these children the ideal of character is Mohammed; he is their hope for salvation, and God's will for them is revealed in the Koran. Of their attitude toward Mohammed in every part of the Moslem world, one may almost hear them say: "Our Lord Mohammed—

"Through him the first fond prayers are said Our lips of childhood frame; The last low whispers of our dead Are burdened with his name.

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!"

The total population of this world which tests its life by the life of Mohammed and follows his teaching is estimated at 201,000,000. Of these 42,000,000 live in Africa, 2,300,000 in Europe, and

nearly all the rest in Asia and Malaysia. In the table which follows we present a statistical survey of the number and distribution of Moslem children, basing our estimates upon government reports and the most recent and conservative statistics. According to the "Encyclopedia Britannica" the number of children in the world under fifteen in every thousand of the population is four hundred. As this estimate is based on European statistics, the percentage is less than that which obtains in Eastern lands where families are generally larger and early marriage prevails. cording to the last census of the United States, the children under fifteen years of age are nearly thirty-three per cent of the total population; and although Moslem childhood does not last so long as childhood in Western lands, since the burdens and responsibilities of motherhood and fatherhood are early thrust upon them, we have nevertheless taken forty per cent as a minimum estimate. This gives a total population of Moslem children of over 80,000,000, divided as follows:

Africa: Moslem	Children
In countries under British rule or	
	9,120,000
In French colonies and possessions.	6,000,000
Remainder of Africa	1,600,000
¹ For details of Moslem world population see "A Ne	w Statistical
Survey in The Moslam World Vol IV no 145-157	

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Asia: Moslem	childre n
India and dependencies, with Fed-	
erated Malay States	27,000,000
Dutch East Indies	14,120,000
Philippine Islands	121,000
French possessions	80,000
Russia (in Asia and Europe)	8,000,000
Turkish Empire and Arabia	6,000,000
Afghanistan	2,000,000
China	3,400,000
Persia	1,800,000
Siam	120,000
Europe	900,000
Europe North and South America	70,000

80,331,000

It is difficult to realize what this means in a statistical table, for, as Carlyle remarks, "Masses indeed, and yet singular to say, if thou follow them into their garrets and hutches, the masses consist of units, every unit of whom has his own heart and sorrows!" The line of Moslem children if they stood together, holding hands, would stretch exactly twice around the globe's circumference of 40,000,000 metres. The Moslem children of India alone, marching with hands on each other's shoulders, would reach in one unbroken procession fifteen times the distance from New York to Chicago; or if we count the Moslem children in India and in Persia together, we have nearly 29,000,000 children under fifteen years of



YOUNG GIRL AND BABY OF THE MESSERIA TRIBE, KORDOFAN On the border-marches of Islam. Notice the amulet worn by the older child, her jewelry, and the curious braiding of her hair.

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age. According to the census of 1910 the whole family of childhood in the United States was only a little larger, namely 29,499,136. The problem of child welfare in this section of the Moslem world alone, therefore, is equally large statistically as it is for the United States. Yet in the latter case we have a Christian environment, free, compulsory education, and large expenditures for the betterment of childhood. In the case of India, we know that 96½ per cent of Moslem adults are illiterate, and that no provision is made for the masses of its Moslem childhood for either intellectual or moral training.

One-third of all the babies born in Africa wear Moslem charms or talismans around their necks, like the young girl and baby of the Messeria tribe, Kordofan, in our picture. And in many cases this is their only clothing! In Kashmir alone there are more Moslem children than the total population of the great city of Liverpool; while the number of Moslem children found in China is a million more than the entire population of Chicago. The world of childhood represented in this volume would fill seventeen cities as large as London, and yet even here the comparisons seem inadequate to impress one with the need and the opportunity of these little ones for whom Christ died. In the case of Algeria we have fuller statistics carefully collated by mis-

sionary workers. In that one Moslem country there are 710,488 native boys and girls between the ages of five and fourteen, and 331,287 baby boys under five years of age. If God should call us out, as He did Abraham, to tell the stars, we would have to count all of those visible to the naked eve in the whole starry vault one hundred times over to reach the number of Moslem bovs in Algeria alone. He Who healeth the broken in heart and bindeth up their wounds, Who telleth the number of the stars and calleth them all by their names, knows the name also of every Moslem child in Algeria and throughout the world. He not only knows them by name because He is their Father, but He loves them. His own word assures us, "Whosoever shall receive one such little child in My name receiveth Me."

What the term "Moslem childhood" includes becomes evident also when we consider areas as well as populations. All of North Africa and nearly all of Central and Western Asia are dominated by Islam. Between the nearer and farther East, north of India and south of the Siberian steppes, stretches the region known as Central Asia, the roof of the world, where three great empires, India, Russia, and China, meet. Here three great religions have struggled for the mastery, and one after the other held supreme for centuries; and although Buddhism and Christianity still



count a few adherents, Islam has swept the field and, except for Tibet, the whole is under its sway. The nomads only profess this religion nominally. but the settlers, especially those in Bokhara, may be counted among the most fanatical Moslems in the world. The social life, literature, architecture, art, etiquette, and everyday speech of all Central Asia bear the trademark of Islam. An ordinary pocket compass goes by the name of "Meccapointer," and 1,500 Chinese Moslem pilgrims go by the Karakoram Pass, the highest in the world, to Mecca every year. Persia, that "fallen empire slumbering in the sun, forgotten by the busy West, remote from its ways and its works, unthreaded by its railways, known but as a name," has a world all its own of Moslem childhood, for Moslems here belong to the Shiah sect, which in some respects is more exclusive than any other. Afghanistan is socially and morally one of the darkest places of the earth, full of the habitations of cruelty. It is an unoccupied mis-Ninety per cent of the people are sion field. illiterate, womanhood is degraded, and the whole population is Moslem. Baluchistan to the south is also wholly Moslem, and yet the Moslem population of Arabia, Persia, Turkey, Afghanistan, and Baluchistan together does not equal that of a single island in the Malay Archipelago, Java, which has 29,627,557 Mohammedans, of whom forty per cent are children. Sumatra, too, has its share of Moslem childhood, as have the Federated Malay States with their great scaport Singapore. Islam has made inroads upon the population of Burma and Ceylon and Madagascar. In Africa it is pushing its conquests southward and westward in the basins of the Congo and the Niger.

Islam stretches from the Pacific to the Atlantic. Before the dawn paints the sky red, the Moslem boys among the Moros in the Philippine Islands hear the muezzin's call to prayer. An hour later it is taken up on the minarets of Java. Still an hour later it is heard in the Moslem quarter of Calcutta. Sixty minutes later the cry, "God is great and Mohammed is God's apostle," is heard in Bombay with its teeming Moslem population. and along all this meridian through Afghanistan and Central Asia. Another hour goes by, and from the oldest mosques of Samarkand and Bokhara the same call to prayer rings out. is now high noon in the Philippines, but the cry rings in Mecca six hours later.—the same words that were heard for the first time thirteen centuries earlier. Again an hour passes, and the muezzin calls at Cairo; another hour, and his voice is heard at Tripoli; again an hour, and he calls to prayer at Algiers, and finally the same cry, "Mohammed is God's Apostle," rings out over the Atlantic at Freetown and Sierra Leone.



A LITTLE TARTAR GIRL

Representative of Moslem childhood in Russia. The total Moslem population of Russia is 20,000,000.



it is that, in a sense which the poet never intended, we may say of Islam also:

"As o'er each continent and island

The dawn leads on another day,

The voice of prayer is never silent,

Nor dies the strain of praise away."

But it is the praise of Mohammed and not prayer in the name of Christ.

There are points still farther west and east than those mentioned, which must also be included in the world of Moslem childhood. A considerable number of Moslems live at Perth, Australia, where they have built a beautiful mosque; at Jamaica, West Indies, where they are winning negro Christians to their faith; at Cape Town and in Brazil; in Georgetown, Guiana, and some other points in South America. These groups, however, are numerically unimportant.

The world of Moslem childhood is polyglot. Mohammed the prophet spoke Arabic and called it the language of the angels. He could neither read nor write, but dictated the Koran text in this language. The call to prayer, as well as the prayers offered, must be in Arabic throughout the whole world of Islam. Yet to three-fourths of those who believe Mohammed's message, Arabic is a language not understood of the people. The Arabic religious vocabulary has forced its way

into many other tongues spoken by Mohammedans, and its alphabet has been adopted or adapted in many parts of Asia and Africa. The Koran has been translated into Persian. Urdu. Turkish, Javanese, Bengali, and two or three other languages, but these translations are expensive, rare, and not commonly used. The chief literary languages of Islam next to Arabic are Persian, Turkish, Urdu, Bengali, Chinese, and Russian. In these there exists a considerable religious literature. The chief Moslem languages in Africa next to Arabic are Kisuaheli, Hausa, Berber, and Kabyle. In India we must add to this list of polyglots, among many others, Punjabi, Gujerati, Kashmiri, Baluchi, and Pushtu: while for Asia Minor and Europe, in addition to Turkish, there are Kurdish, Albanian, and a number of Turkish dialects.

The Bible has been translated, or a portion of the New Testament at least, into all these languages of the Moslem world; yet it is well to emphasize at the outset the fact that these Moslem lands, and therefore this world of Moslem childhood, has been greatly neglected, and in some cases utterly omitted from the programme of worldwide missions. How full of pathos are the words of Miss Von Mayer, who writes from Samarkand: "I shall gather information as to numbers, education, and mortality of children here, but I can-

not contribute to your report anything as to the religious work done, for not a single one of the one and a half million Moslem children in this field, at any time or anywhere, comes into contact with Christianity." What she says of Bokhara and Khiva is true also of Chinese Turkestan, of the nomad tribes in the deserts of Gobi and Mongolia, of all Afghan children, of those in Central and Western Arabia, the extreme south of Persia, and most of Baluchistan. And to this the unoccupied areas of Moslem population in Africa-most of Morocco, the southern half of Algeria, Tripoli, the Atlas Riff country, the uncounted thousands of the Sahara districts. the millions of Nigeria and the Sudan, and the thousands in British, French, and Italian Somaliland—and we face a problem of unreached and utterly neglected childhood which we must lay upon our hearts as it rests upon the heart of God. The total number of children in these wholly unoccupied areas is not less than 40,000,-000, untouched by any Christian influences.

Aside from all missionary claims upon the churches of Christendom, no one can deny that there exists a great and grave national responsibility toward this world of childhood, on the part of European Governments which have been made morally responsible, through colonial expansion or conquest, for the childhood in these areas.

This white man's burden of responsibility for the social, intellectual—we will not say religious—condition of those who are under European Governments cannot be shifted. And no believer in God can doubt that there is a divine purpose in thus entrusting the material, moral, and spiritual interests of these millions to those who call themselves Christians.

Before the breaking out of the great European war and the changes which will doubtless take place after it as regards colonial rule in Africa. the total number of Mohammedans under British rule or protection was 90,478,111. Of these, in round numbers 22,000,000 live in Africa and 68,000,000 in Asia. Great Britain practically holds the balance of power political in the Moslem world. Next in order of importance is Holland, with not less than 35,000,000 Moslems in her colonies. Russia has 20,000,000 Moslem subjects and France 15,000,000 in Africa and 232,000 in Asia. Germany and Italy each counted about the same number of Moslems in their African protectorates, the former 1,480,000 and the latter Portugal, Belgium, and Spain also **1.365.000**. have a Moslem population in their African possessions, but only in the case of Portugal does the total exceed a quarter of a million. United States of America faces its largest missionary problem in the Moros of the Philippine



Islands group. These number 277,547, and are all Moslems. This is the largest single unit of unevangelized people within the bounds of the United States Government. Socially, intellectually, morally, and spiritually these people are the most needy of all, and therefore have the greatest claim upon the nation which boasts that all men are created equal and should have equal privi-Savage and fierce as the Moros may be, they are physically and mentally superior to the surrounding pagans who inhabit the hills and the interior of Mindanao. Islam has here undoubtedly raised the standard of civilization. Mohammedanism came art and knowledge and communication with the outside world. theless, as William H. Taft remarked when Governor of the Philippines: "They do not understand republican government. They welcome a despotism, and they will never understand popular government until they have been converted to Christianity."

In the case of all these possessions and colonies it is evident that the problem of secular education for Moslem childhood rests first of all upon the government. Illiteracy, as we shall see later, is well-nigh universal among Moslems, and it is not impossible, even with a government that professes strict religious neutrality, to afford such education, mental and moral, as shall be an uplift

to these backward races. Great Britain, France, Germany, and the Netherlands have done much for the economic development of their colonies, and so have removed many hindrances to real progress. They have also given Moslems special inducements to accept Western education. Above all, with a few notable exceptions, they have granted liberty for missionary effort. On the other hand, Great Britain in East Africa and in Nigeria seems to aim at conserving Islam wherever it finds that faith, and although not actively and officially pro-Moslem, it yet furthers the spread of this religion in pagan districts. Dr. St. Clair Tisdall writes:

"At present the government appears to put obstacles in the way of all concerned in seeking to evangelize the people of British East Africa.' So much has this been the case that not long since the various missions sent a special deputation to urge that the government should at least be newtral, and no longer use its influence to keep the chiefs and others from Christian teaching, nor show a tendency to encourage Islam as more suitable for the people than Christianity. The government has gone out of its way to build, open. and support schools for Arabs, Suahelis, and others, in which no Christian teaching may be given. There are some reasons for hoping, however, that this foolish and unworthy policy will be modified, if not abandoned."



THE DAUGHTER OF THE NAWAB OF HYDERABAD, INDIA

Type of the educated and wealthy Moslems in this great province.

The total population of Hyderabad is 13,374,676,
and the Moslem population 1,380,990.

The same writer, basing his testimony on reliable sources, says in regard to Nigeria:

"Our local government identifies itself with Islam against Christianity, and actually adopts an attitude toward Christian missions which the Islamic Government of Persia itself no longer ventures to take up. The missionaries are actually afraid to inform the English public of the worst details of the way in which their work is restricted and the Mohammedan religion recognized as patronized by the government and treated as if it were the established religion of this English Protectorate, lest worse oppression should follow. But in the Times, some two years ago, an Englishman in high position was permitted to urge that no religious instruction except Mohammedan should be allowed in the government schools, nor did that journal allow a reply to appear. Hence the Koran is now taught by Moslem teachers in all government schools in Mohammedan districts. and Islamic law is now being introduced and administered in pagan tribes in Northern Nigeria. This 'is worse than a crime: it is a blunder.' "

Whatever governments do for the welfare of childhood must be done now. One generation of children trained in the best of our Western civilization, and above all, led to a personal knowledge of Him Who is the Saviour of all men and the

Friend of little children, would lead these backward races toward progress and enlightenment. The urgency of this claim is evident when we remember how short is the period of Moslem childhood, and how early the responsibilities of manhood and womanhood are forced upon them. Mrs. Stanley Emerich, of Mardin, in writing concerning the shepherd Kurds gives a conversation between them which typically sets forth the brevity of Mohammedan childhood:

- "'His grandmother looks for a wife for him,' our informant went on.
- "'What!' I gasped. 'But he can't be more than nine years old.'
- "'He is eleven,—and in two years he will marry. He will have children, and beat his wife, and care for his sheep, and some day die.' Tomas outlined the tragic life impassively. 'He's only a Kurd. What are Kurds?' he asked, dismissing the small Sheikh Musa with a wave of his hand. 'They are nothing,' he answered himself.'

At the age of eleven or twelve, and sometimes even earlier, the girls commence to be secluded and veiled. Boys in Egypt and Turkey are often married at fifteen and sixteen. In comparison with the majority of children in Western lands we might almost say that these children have no childhood at all. Of the Moslems in the Punjab we are told by Miss Dora Whitely: "The baby girls



are engaged, often to men of middle age or more, and are actually married when under twelve years of age, but sometimes remain in their father's house for another year or two. A girl's earliest recollection must be that of hearing her parents talking about the 'arrangement' which they have made for her.' And a missionary in Egypt writes: "We recall hearing one Moslem girl tell that she only knew her father by seeing him through a lattice window from the second story as he passed along the street below, her mother pointing him out to her. The girls are robbed of the happy, care-free life of girlhood, and are thrust, all unprepared, from childhood into the burdens and responsibilities of motherhood."

In the chapters that follow, the environment in which these children live, the physical conditions and neglect that are their lot, the mental and moral training they receive through Islam, and which is the privilege of only a few, are laid before the reader. If any part of the Moslem missionary problem can appeal to the heart of Christians, it surely is this great world of childhood.

[&]quot;The great world's heart is aching, aching fiercely in the night,

And God alone can heal it, and God alone give light;

And the men to bear that message, and to speak the living word.

Are you and I, my brothers, and the millions that have heard.

- "Can we close our eyes to duty? Can we fold our hands at ease,
 While the gates of night stand open to the pathways of the
 seas?
 - Can we shut up our Compassions? Can we leave our prayer
 - Till the lands which sin has blasted have been quickened from the dead?"

II ENVIRONMENT

"If the desert is the garden of Allah, it is also the abode of devils who resent the intrusion of man and annoy him with sandstorms, scorching south winds, show him mirages of lakes and cool trees when he is almost driven mad by the heat, frighten his camels at night, or trick him into following wrong roads.

"The desert has left an impression on my soul which nothing

"The desert has left an impression on my soul which nothing will ever efface. I entered it frivolously, like a fool who rushes in where angels and, I believe, even devils fear to tread. I left it as one stunned, crushed by the deadly majesty I had seen too closely.

"The desert is the garden of Allah, not of the bountiful God Who is worshipped with harmonious chants of love in the soft incense-laden atmosphere of a cathedral, but the Jehovah of Israel, a consuming fire, on Whom no man can look and live."—HANS VISCHER—"Across the Sahara."

"A certain degree of similarity in human character and an even greater similarity of language prevails over an immense area, where races of most various origin have all been assimilated more or less by the one which occupies the healthy crown of the land, the Arabian of Nejd."—D. G. HOGARTH—"The Nearer East."

Π

ENVIRONMENT

SLAM was born in the desert. The land which is the cradle of this great world religion is one of the most unfertile and inaccessible regions, with an area of over a million square miles. Arabia has no rivers and not a single one of its small mountain streams, some of which are perennial, ever reaches the seacoast. Vast sandy deserts or mountain ranges, barren with desolation in its most frightful form, cover a large part of this area. North of Medina a wilderness of lava-stones, with many extinct crater-heads, stretches for many miles, a black, gloomy, barren region. The sandy tracts of the so-called Arabian deserts, which stretch from Mecca eastward and northward, are termed by the Arabs themselves nefud (drained, exhausted, spent), the name given on most maps.

The general physical features of this "desert" are those of a plain clothed with stunted, aromatic shrubs of many varieties, but their value as pasture is very unequal, some being excellent for camels and sheep, others absolutely worthless.

Some nefuds abound in grasses and flowering plants after the early rains, and then the desert "blossoms like the rose." Others are without rain and barren all the year; they are covered with long stretches of drift-sand, carried about by the wind and tossed in billows on the weather side of the rocks and bushes. Palgrave asserts that some of the nefud sands are 600 feet deep. They prevail in the vast unexplored region south of Nejd and north of Hadramaut, including the so-called "Great Arabian Desert." Absolute sterility is the dominant feature here, whereas the northern nefuds are the pasture lands for thousands of horses and sheep.

The great wadys of Arabia are also a characteristic feature, celebrated since the days of Job. These wadys, often full to the brim in winter and black by reason of frost, but entirely dried up during the heat of summer, would never be suspected of giving nourishment to even a blade of grass when seen in the dry season.

It was in such an environment that Mohammed was born and brought up. The desert was his school and his place of vision, and his religion has borrowed much from this early environment and first extended throughout the desert lands and plateaus of Central Asia and North Africa. Professor Margoliouth observes that in the main—

"Islam is a religion of the Heat Belt, the part



EGYPTIAN PEASANT WOMAN AND CHILD



of the earth's surface which lies between thirty degrees north latitude and thirty degrees south latitude, with a mean temperature of sixty-eight degrees F. 'During the past five hundred years,' says Mr. Alleyne Ireland, 'the people of this belt have added nothing whatever to human advancement. Those natives of the tropics and sub-tropics who have not been under direct European influence have not during that time made a single contribution of the first importance to art, literature, science, manufacture, or invention; they have not produced an engineer, or a chemist, or a biologist, or a historian, or a painter, or a musician of the first rank.' Islam, however, has extended somewhat to the north of this belt, which includes the whole of Africa, Arabia, the Malay Peninsula, and the Malay Archipelago; probably forty-one or forty-two degrees marks its limit of extension northwards. And so far as Islam has produced literary monuments of the sort which Mr. Ireland describes, their authors belong almost exclusively to those eleven or twelve degrees."

When one considers the present extent of Islam, and how it dominates intellectually, socially, and morally the lives of millions, moulding everything according to its pattern and producing an inward unity, even where outward circumstance and condition are utterly dissimilar, it seems as if a sirocco blast has carried the effect



lief in jinn, their fast of Ramadhan, the fierceness of their fanaticism, and the graciousness of
their hospitality, all bear traces of nomad life.
"There is the determination of the starving in
all desert life; the first law of the desert is the
law of endurance and abstinence." Speaking of
the endurance of heat and cold and fatigue
among the nomads who inhabit the salt desert
of Lop in Central Asia, Ellsworth Huntington
writes:

"Such intensity is often supposed to be a result of Mohammedan fanaticism and fatalism. More probably it is the result of life in the desert. There none succeed except those who, though often lazy and dilatory, are capable at times of becoming almost monomaniacs, fanatics, animated by the will to do some deed in spite of heaven or hell."

The Moslem children who live in Persia, Afghanistan, Arabia, Northern India, Tibet, Chinese Turkestan, and Asiatic Russia, as well as those of Tripoli, Tunis, and the great Sahara region, are born and brought up in this nomad environment. "The people," as Huntington remarks, "are varied, the fierce Afghan being as different from the sycophant Persian, as is the truculent Mongol from the mild chanto of Chinese Turkestan. Yet in spite of all this, not only the physical features of the country, but the habits

and character of its inhabitants, possess a distinct unity; for all alike bear the impress of an arid climate;" and, we may add, the impress of an arid religion—Islam.

Two main types of civilization are found in these countries: the nomad life of a scattered and sparse population; and intensive agriculture in irrigated oases, which have become centres of population and where we find small cities. Our illustrations of the Bedouin children in Arabia, and of the naked lads sporting in the sand, are typical. The description given by Rev. A. D. Dixey of conditions in Baluchistan applies equally to Arabia and Southern Persia:

"The vast majority of these people are nomadic in their habit, wandering from plain to mountain or vice versa, according to the season of the year. During the winter their goat's-hair tents or grass huts are to be seen everywhere where water exists. Their wealth consists in land, camels, goats, sheep, donkeys, horses, and occasionally a few oxen. During the seasons of their migration it is an interesting sight to see the Bolan Pass. The whole pass is filled with one continual procession of Brahuis, their families, their flocks and herds. Here may be seen a loaded camel with a woman and one or two children seated on top, while several fowls, tied with pieces of string to different loads, are flapping their wings and endeavouring

DESERT JOYS OF BEDOUIN CHILDHOOD



to find some secure foothold. Then perhaps there may be a donkey with a load of eight or nine kids or lambs, whose heads protrude from the saddle-bags which hang on either side; while around are men, women, children of all ages leading camels, driving flocks, running after donkeys that wander from the path. Their possessions are of the simplest description. A blanket made of goat's hair, supported by three bent sticks, forms their tent; a pile of quilts serves for their bedding; these, with a few native rugs on which to sit or entertain a guest, several cooking-pots, a mill to grind corn, a sword and perhaps a gun and one or two little things, include all their worldly goods."

Under such circumstances one can well understand that the vast majority of the women and children are illiterate, that ignorance and superstition prevail, and that physically only the fittest can endure hardship and survive. In no part of the world does the newborn child meet less preparation for its reception than among the Bedouin. A goat's-hair tent offers no luxuries, and the mother is so burdened with cares that she has little time to spend on her offspring. Cyril Crossland gives a picture of the daily life of the women of the Red Sea coast. It is the same weary round and common task of the nomad women everywhere:

"Besides cooking and the care of children and

animals the women have certain manufactures. The palm-leaf matting for the outer covering of the tents and houses is bought ready made, but the inner coarse blanket material is woven at home from the hair of the owner's goats, which is collected and spun into coarse thread as it becomes available. The spinning is entirely by hand, the thread being merely wound on a dangling stick which is kept spinning by hand. When a dozen or so large balls of this grey-black and brown thread have accumulated, a rough weaving frame of three sticks is pegged out on the sand, and weaving goes on for some days."

What is true of the nomad population is true of the masses in the villages and cities as far as regards home comforts. Most of the village dwellings are only lighted by holes in the wall, and cooking utensils constituting nearly all the furniture. A typical village along the Nile or the Tigris, in the midst of palm groves and green fields, is very picturesque on a photograph, but on nearer approach it does not have much of the atmosphere of home. Untidiness. squalor, and vermin are everywhere. is impossible. The children huddle together, when the weather is cold, in the dismal interiors, or else sit on the bare ground listlessly, while flies swarm over their faces; or they may be seen busily engaged collecting cow and camel dung in



baskets, which they take home to be made into flat cakes and stuck along the house walls or upon the roof to dry for winter fuel.

The environment of Moslem childhood bears the same stamp of degradation even in lands that are more highly favoured. A newspaper correspondent, after three months' sojourn in Algiers, says that this land is in parts as beautiful as a garden of Eden, but everywhere shows tokens of the blight of Islam.

"A few days ago we walked through the Kasbah in Algiers. The Kasbah is that part of the city where the Arabs live. It was an experience to make one's heart sad. The Kasbah has been called a human rabbit-warren. The streets are so narrow that, in many places, one might stand in the middle and touch the walls on either side. Here the natives live and work and trade. Foodstuffs—the very sight of which was nauseating were on sale in alleys, where the smells proclaimed the deadly pollution of the atmosphere. Dark passages, narrow stairways, and doors in unexpected places suggested a labyrinth as intricate. dangerous, and mysterious as the Catacombs. The people who haunted these abodes, mostly shrouded in white, were silent and sad as though they might be corpses wandering from their tombs."

Word for word this description would apply

to life in Baghdad or Yarkand, Moslem Delhi or Kerman.

One distinction stands out clearly between the town dwellers of the heat belt and the nomads in this connection—namely, the greater seclusion of women in the former case. Ellsworth Huntington draws the contrast so clearly that we take the liberty of quoting two paragraphs on the subject from his book "The Pulse of Asia":

"Mohammedanism, as every one knows, inculcates the seclusion of woman, and makes of her nothing but a stupid drudge to do man's work, or a light plaything for his pleasure. Wherever people of Moslem faith gather in towns and cities, as I have seen them in Turkey, India, Persia, Asiatic Russia, and Chinese Turkestan, his ideal prevails. In the crowded villages and cities women can do their work behind high mud walls, and can be confined to certain unseen rooms when male guests visit the house. The support of the family does not depend upon them, and their activities are almost wholly dependent on the will of their husbands. It is but rarely necessary that they should leave the house, and when they do, there is usually no work to be done and it is easy to keep their faces covered. Even the peasant women, who must work in the fields, keep aloof. and come in contact with men but little. Only the very poor, or those who are confessedly im-



moral, go about in public with uncovered faces. The evil effect of all this has been often described, and needs no comment."

He then goes on to show how the case is wholly different among nomads, and that the contrast of woman's position among nomadic Mohammedan populations is due not to racial differences but to the liberties of the nomad social system from before the days of Islam:

"The house of a nomad must of necessity be small, and cannot contain two rooms, save under the most exceptional circumstances. A visitor must enter the room where the women are at work, or else the women must work outside; and there, of course, they cannot be prevented from being seen by men other than those of their families. Then, again, at the time of migrations there are no shelters left standing, and the women cannot possibly be kept concealed. . . . The nomad woman must work in semi-publicity, and cannot be bothered with a troublesome veil. Her freedom from seclusion does much, both morally and mentally, to elevate her above her less fortunate sisters of the villages."

A picture of Persian village life was given by a girl of twelve, born and brought up in such environment. She was asked by a missionary, "How old are you?" "Forty, who knows?" "Can you read?" With a laugh she replied,

"(lirls can't read." And when the same question was asked of a woman who stood by, she said: "This is our life: to beat the clothes on the rocks in the river; to mould cakes of manure; to carry heavy loads; to spin, sew, weave, bake, make cheese; bear children; grow old and toothless; and for all this we get only blows and abuse, and live in constant fear of divorce. Have we time to read?"

The present decay of the Moslem world is attributed by many to the rule of the Turks; but Islam has had other rulers and the results have been sadly similar. The Arabs, the Persians, and the Mongols introduced epochs of civilization in Egypt, Morocco, and Spain. They achieved great things in architecture and literature. respect the Turks have done little or nothing, but the result of the Mongolian civilization in India, that of the Arabs in Egypt and Morocco, and of the Persians in their own land, have been equally unsatisfactory socially. Dr. Richter, in summing up the causes of decay in Islam, puts the chief emphasis on the moral deterioration due to polygamy and low ideals of home life. He says: "Sound family life is impossible. The children grow up in the poisonous atmosphere of intrigue. fleshly lust, bad language, and shameless licentiousness. They are polluted from up."



FOUR LITTLE SISTERS FROM BENGAL
Representing a Moslem population of 9,385,763 in this one
province, most of them utterly neglected.



Nor is it fair to attribute all these social conditions and this backward civilization to the influence of climate and the heat belt. Although there is much truth in what Professor Margoliouth has stated, the fact remains that Islam has extended far to the north and south of the heat belt, and has, outside of this area, a population of no less than 66,000,000. Yet in the vales of Kashmir, a paradise of natural beauty, in European Turkey, in the fertile stretches of Bengal and the Punjab. and in China, the social and moral environment of Moslem children is not greatly different. contrast between the Moslem and the Christian quarters of Constantinople is evident, as a Mohammedan pointed out to Dr. Dwight. down on the great metropolis, he said:

"The greatness and the beauty of this city makes us all proud. But when one looks upon it from this height one sees a strange contrast between its different quarters. Here, extending far away to the city wall, and there, and there, and there, are great masses of dark-coloured, ragged-looking wooden houses. Surrounded by the dark masses, and especially beyond the Golden Horn, in Pera and Galata, are smaller groups of large, well-kept, and trim light-coloured houses, often of stone or brick. The contrast makes me as a Mohammedan both puzzled and pained, for the dingy ragged masses of houses mark the Moham-

medan quarters of the city, but the bright-looking groups are the houses of the Christians. Why do my people seem less capable than these others?"

Concerning the effect of Islam in elevating the pagan races of Africa and thus improving the environment of childhood, there is conflicting testimony. As far as the externals of civilization are concerned, there is not the least doubt that Islam lifts the pagan races somewhat higher, but whether this is true of their moral and social life is a disputed point. The testimony is well summed up by Captain Orr of Northern Nigeria:

"Even if it be true that Islam lays a dead hand on a people who have reached a certain standard of civilization, it is impossible to deny its quickening influence on African races in a backward state of evolution. Amongst the pagan tribes of Northern Nigeria it is making its converts every day, sweeping away drunkenness, cannibalism, and fetishism; mosques and markets spring into existence, and the pagan loses his exclusiveness, and learns to mingle with his fellow-men. To the negro Islam is not sterile or lifeless. The dead hand is not for him.

"Not that the spread of Islam among pagan tribes is wholly beneficial. Its appeal to his sensual nature is not without its effect. The very civilization which Islam brings, teaches its vices as well as its virtues. But when the balance is



A BEGGAR BOY FROM ALGIERS

At a barred window. Who will unbar the gates of his soul?



struck between Islamism and paganism, there can be but little doubt which of the scales weighs the heavier."

Dr. Frederick Starr, professor of Anthropology in Chicago University, however, who has travelled in several West African countries, testifies to the fact that he never saw a Mohammedan town that was better than a pagan town, and that the apparent superiority of certain tribes who have embraced Islam is due to racial qualities rather than to the religion adopted. And his testimony is corroborated by that of the Lieutenant-Governor of French Dahomey, who stated that "Islam has not introduced any new industry, nor contributed to the development of natural resources" in that part of Africa.

Whatever economic advantages the advent of Islam may bring, and however great the contrast between the civilization of Baluchistan and Turkey or China and Morocco or Kashmir and Arabia, the social life of Islam, its intellectual backwardness, and its moral corruption are so much alike that we can only conclude that these conditions obtain not in spite of, but because of the religion of the people. The law of cause and effect has operated for over a thousand years under every possible natural and political environment, among Semites, negroes, Mongolians, Aryans, and Slavs; yet the results are similar,

and are an unanswerable indictment of the inadequacy of the religion of Mohammed.

In China, for example, there is no doubt that the Moslem women occupy a better place than their sisters in lands where Islam is supreme. Here they are not veiled nor isolated by the harem life. There is a greater interest in the education of girls, and separate mosques for women exist. Yet even here, we are told, the line of demarcation between Moslem and non-Moslem is as great as between Chinese and foreigners; and one who has spent years in China, especially among the Mohammedans, writes that she has no hesitation in saying that the social and moral condition of Moslem women is "infinitely sadder than that of the heathen Chinese women."1 That socially and ethically Islam is not an advance on Confucianism is generally admitted. Martin Hartmann, at the conclusion of his article on "China" in the "Encyclopedia of Islam," expresses the hope that this religion will not continue to spread, for "it is not a religion compatible with civilization, and is emphatically the bitter enemy of culture."

Java affords another instance where national custom has modified Moslem teaching. The moral and material position of women among the

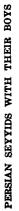
^{1&}quot; Mohammedan Women of China." By Mrs. Soderstrom. (Chinese Recorder, February, 1913.)

Malays has always been a high one, because the matriarchate, with all its consequences, has been at its foundation. Although Islam permits polygamy, the Javanese therefore leave the practice to the wealthy and eminent. Seclusion is also unknown. "In spite of Islam," says Cabaton, "the Javanese woman goes abroad unveiled, shares the interests of her husband, has her place at festivals, and speaks freely at home. Both husband and wife, moreover, so continually work side by side that this community of labour strengthens the position of the Javanese woman, although this does not equal that of her European sisters." Polygamy in Java may be rare among Moslems, but divorce and the exchange of wives are fearfully common. One of our correspondents remarks that even here "the fatalism taught by Islam places the woman in a servile relationship. She is considered a creature of no particular value."

The condition of women under Islam is everywhere the same in respect to the institution of marriage, and in consequence, as regards her social position. There is no hope of effectually remedying the home life in the world of Islam save by the elevation of its motherhood. Moslems themselves admit this evil in their system. H. H. the Aga Khan, spoke of this as the greatest barrier to progress because "the seclusion of women

results in keeping half of the community in ignorance and degradation;" and Mansur Fahmy, an educated Egyptian, has shown, in a recent critical study 1 on the condition of women, that her position under Islam has gradually deteriorated. He proves this from Mohammedan literature and from the Koran itself. In Arabia. before Islam, her status was higher, and the veil did not exist before the time of the Prophet. The successive stages in what the author calls the degradation of womanhood are traced in the history of the caliphs and of the later dynasties. He also gives an excellent summary of the low position of woman in Moslem law, owing to polygamy and divorce. Her incapacity is emphasized by the fact that both as a witness and in the inheritance of property her sex is counted against her. And because this is all based upon the Koran and the official teaching of Islam, it has had its effect in every land and among all nations. The Moslem type of civilization can be recognized everywhere in the place assigned womanhood, and by the results of such social teaching upon childhood. So true is this that when one reads a standard book on the manners and customs of modern Egyptians, like that of Lane, he has in reality a picture of Moslem home life not only in Egypt, but

¹ "La Condition de la Femme dans la Tradition et l'Évolution de l'Islamisme." Paris, 1913.









in Morocco, North India, and Central Asia. The outstanding features and fundamental lines in the picture are the same; the only difference is that of local colour and in matters that are secondary. When Edward Westermarck, therefore, wrote his great work on the "Marriage Ceremonies in Morocco," he practically gave a history of Moslem marriage throughout the world, citing parallel cases among Moslems in other lands.

The testimony of missionaries from Northern Nigeria is that the degradation of womanhood followed the introduction of Islam, and that she has a distinctly lower place in the Mohammedan community than she occupies among pagans. Gottfried Simon gives the same testimony in regard to Malaysia, stating that "the position of Moslem women is lower than that of her heathen sisters. Divorce and polygamy are rare in heathen districts; in purely Mohammedan districts, on the other hand, divorce is the order of the day. Mohammedan family life is often below the level of that of the heathen. . . . Disorderly conduct among the young people marks the arrival of Islam in the country."

A threefold burden rests, as an inheritance of ill, upon childhood throughout the Moslem world, namely, the evil effects of child marriage, superstitious medical practices, and fatalism in the care

of infants. One may trace the effect of these customs and beliefs, all based on Islam, in the physical and moral condition of Moslem childhood, and find it the same, whether in Persia or the Philippines, Manchuria or Morocco, Bulgaria or Bokhara, Cape Town or Calcutta. Heredity and environment have here produced similar effects. In a symposium on Islam from a medical standpoint, physicians from Kashmir, Mombasa, Baluchistan, Palestine, Arabia, Morocco, Nigeria, and Turkey were united in their testimony that ignorance, fatalism, and superstition darken the lives of Moslem women and children, blunting the child's finer feelings and handicapping him at the outset by insanitary conditions, dirt, and neglect. In the treatment of women before and after childbirth there is often actual cruelty. with its consequent results on the life of the child. Child marriage is specially spoken of; not the marriage of children one to another, but the marriage of little girls to men many years their seniors. "The saddest cases," writes Dr. Brigstocke of Palestine, "are those of little girls who ought to be enjoying games and school life, seriously injured, if not maimed for life, as a result of this horrible practice." (For sad details on this part of the subject, see The Moslem World, Vol. III, pp. 367-385.)

We must remember in this connection that Mos-

lem practice in regard to childbirth and marriage is based upon Mohammed's example and Table Talk on the subject. This is found both in the Koran and in the Traditions. Mohammed's knowledge of medicine and hygiene, not to speak of embryology, was largely due to one of his friends, El Harith bin Kalida, who might be called Mohammed's Luke. The ideas promulgated in the Koran have been fixed forever because it is a divine revelation. This is especially true of those passages which contain his unscientific statements concerning conception, birth. weaning, etc. The last is postponed, according to Mohammed's revelation, for two years (Surah 2:233)! We find curious instances of errors in anatomy, such as the connection between the heart and the windpipe (Surah 56:82), and the composition of milk and blood (Surah 16:68). Both the practice of astrology and the using of charms for the evil eye found their foundation in the Koran, and superstitious efficacy is ascribed to honey as a panacea (Surah 16:71). Although the legislation as regards clothing, sleep, the bath, and food are generally hygienic, and we can specially recommend the prohibition of alcohol, the fatalistic teaching of Islam as regards epidemics is well known. Dr. Opitz 1 shows that the whole Moslem system, as based upon the practice and

¹ Dr. Karl Opitz. "Die Medizin im Koran." Stuttgart, 1906.

teaching of the Prophet, is utterly opposed to eugenics, and that the position assigned to womanhood has had its terrible effects upon Mohammedan peoples everywhere.

Fatalism has much to do with the enormous death rate of children in Moslem lands during epidemics of contagious diseases. There is no segregation; no attempt to prevent children with a light attack of smallpox from mingling freely with healthy children. "Those whom God intends to live will live; those whom He means to die will die. What difference does it make?"

It is true that civilization and modern education have modified these conditions among the enlightened class, but they form only a small percentage of the masses; and as regards the moral welfare of a child brought up in such an environment as we have sketched, it is also true, as Captain Wyman Bury has pointed out, that "the curse is double-edged and cuts both ways: Islam degenerates under civilized conditions, and civilization becomes slack and inert in conjunction with Islam, within the four corners of which all Moslem art and science and literature has to keep." Generally speaking, the immoral atmosphere and the environment in which Moslem children are born and brought up, is one that makes pure childhood well-nigh impossible. Missionaries and others who have lived long in Moslem lands feel



MOSLEM CHILDREN FROM CAPE TOWN

- Soldier's child given to Mohammedans.
 A little girl of English and Greek parents, being brought up as a Mohammedan.
- 3. Child of native Christian mother, turned Moslem and now married to an Indian Mohammedan.
 4. Two children whose mother became a Mohammedan.

. . this environment as a real thing, although it may be indefinable, and have a desire to escape its influence; or at least to remove their children from it at as early an age as possible. There have even been instances of adult Europeans who have been drawn down in the vortex of a Moslem environment to their own destruction; and the present methods of Moslem propagandism in Cape Town, where children, both white and coloured, are taken over by the Mohammedans and early given in marriage to the believers, bind them irrevocably to Islam. What can be sadder than this lot for a Christian child?

One word more should be added at the close of this chapter in regard to the heritage of girlhood as a result of Islam. Because of early marriage she has no real childhood; she looks forward with fear and dread to marriage with a man whom she may never have seen; she is early trained in all those ways of deceit which are the protection of the weak and helpless against strength and authority, and jealousy is one of her ruling passions. Unwelcome at birth, always considered inferior to her brothers and father and husband, and surrounded by so much in this religion that means

¹ "The Influence of a Mohammedan Environment on the Missionary." W. A. Shedd in *The Moslem World*, Vol. III.

² "The Moslem Menace in South Africa." Missionary Review of the World, October, 1914. See also the recent novel on this topic, "The Lure of Islam." By C. Prowse, London, 1914.

degradation and humiliation, who can blame her if she is not happy! One of the leading Moslem papers in Cairo, El Mueyyard (August 15, 1911), contained an article by a Moslem writer on the conditions of home life in Egypt, and appealing for reform. He spoke of rescuing one of these child wives who was dying on account of cruel treatment. As we read the sad story, let us remember that it was told for Moslem ears by Moslem lips. Her story was as follows:

"Some years ago my father married me to a much-married, much-divorced man, who was seldom satisfied with a woman for more than a year. If a girl had ever been allowed to choose for herself, then I would have made a better choice than that. However, I had to obey, so I was taken to this man, who gave me the best possible reception at first; in fact, his reception to me was like the smile of a lion over its prey, and I lived in daily fear of separation just as any murderer fears his day of penalty.

"I was scarcely over my confinement when I heard that he had married some one else, so my position in the house was that of utter loneliness. I had no friends but my tiny babe, although after the first shock I submitted to it as my decreed destiny. I carried my babe to my father's house and found him sick unto death, so I was left completely alone. I begged every one I knew to write



to that man to ask for bread for his own babe, or else to release me that I might find some one more merciful, but he was too miserly for the first, and professed himself shocked at the latter. For a few years I worked day and night at the poisonous sewing to get barely enough to keep me alive. Then I fell ill, and everything I possessed, even in the way of clothing, went for my medicine. The worst of all was when I wrote to the father of my child, begging for food. I waited and waited, lying here counting up all his sins and crimes, until one day when I was looking at my child's face and getting from it a little comfort, that brutal tyrant rushed upon me and snatched the child out of my arms. There was no one near to hear my cries, and I spent those nights in utter despair, for I had been afflicted in husband, father, and child, finding no one to stretch out a helping hand nor even a pitying eye to me. More than twenty wretched nights passed and I lay ill, dreaming that I saw my little babe being beaten by its cruel father at home and I here unable to rescue it. And now I feel the darkness of death is creeping over my sight, and I am departing from this world, without seeing my baby for a single glance to carry with me in my journey to the other world."

Under such conditions as have been described in this chapter these millions of children live—and

die. Our task is not to save a few of them from their fate. It is much larger; namely, to create a new environment, to purify the social atmosphere, and to conquer and destroy in Christ's name the forces, sanctified by religion, that are causing these little souls to perish.

"The night lies dark upon the earth, and we have light; So many have to grope their way, and we have sight; One path is theirs and ours, of sin and care; But we are borne along, and they their burden bear. Footsore, heart-weary, faint they on the way, Mute in their sorrows, while we kneel and pray. Glad are they of a stone on which to rest, While we are pillowed on the Father's breast."

III

BIRTH, INFANCY, AND PHYSICAL CONDITIONS

"Each for himself, we live our lives apart,
Heirs of an age that turns us all to stone;
Yet ever Nature, thrust from out the heart,
Comes back to claim her own.

"Still we have something left of that fair seed
God gave for birthright; still the sound of tears
Hurts us, and children in their helpless need
Still call to listening ears."
—OWEN SEAMAN—From "In a Good Cause."

"Can we then wonder that the child's entrance into life should be accompanied by those plaintive cries so well described by the Latin poet Lucretius ('De Natura Rerum,' V: 223): 'A child at its birth, like a mariner cast ashore by the angry waves, lies prostrate on the earth, naked, speechless, destitute of all the aids of existence, from the moment when it reaches the shores of light, torn from its mother's bosom by the efforts of nature; and it fills the place it has entered with dismal wailings. And such distress is but natural! There lies before him to traverse a life afflicted with bitter woes.'"—PEREZ—"The First Three Years of Childhood."

Ш

BIRTH, INFANCY, AND PHYSICAL CONDITIONS

ROM the days of Plato, the right of the child to be well-born has been a subject of discussion, for the sake of the general welfare of society. The father of the modern science of eugenics, Francis Galton, wrote his classical work on the subject, "Hereditary Genius," in 1869, and defined eugenics as "the study of agencies, under social control, which may improve or impair the racial qualities of future generations, either physical or mental." How far environment and heredity affect the individual is a question yet unsettled. No one denies, however, the immense influence of both upon infancy and childhood. Charles Darwin, for example, wrote: "If we do not prevent the reckless, vicious, and otherwise inferior members of society from increasing at a quicker rate than the better class of men, the nation will retrograde, as has occurred too often in the history of the world." If heredity and environment have such a determining influence in civilized lands, we will not be surprised to learn

that Moslem childhood is handicapped by the environment and the conditions that obtain through long heredity in the home life and social sphere already described.

The testimony from every part of the mission field is a sad commentary on this subject. A missionary writes from Constantine, Algeria: "Physically the natives of Algeria are, with few exceptions, tainted with syphilis. This betrays itself physically in diseases of the skin and blood; morally, in a want of energy and determination." Others in the same country confirm this testimony. Scrofula and consumption are hereditary among the poorer classes in Tripoli, yet because the weaklings all die in babyhood, the children that survive are physically strong. One who has spent a long time at Casablanca, Morocco, says: "Immorality and frequency of divorce, and the total lack of hygiene combined with superstitious practices, have sapped the brains and constitutions of quite eighty per cent of the children." A physician writing from the same part of the world says that at birth Moslem children compare favourably with European children, but at eight or nine months they become weakly, through hereditary disease or lack of care. The children in Chinese Turkestan, we are told, suffer much from hereditary venereal diseases. which affects children physically and intellectu-



GROUP OF VILLAGE WOMEN AND CHILDREN Showing the better class of homes in Egyptian villages.



ally, is terribly prevalent in Yarkand. Smallpox is very virulent, thousands of children dying from it every year. All efforts to uplift child life are completely counterbalanced by bad influences in their homes, where immorality and gambling poison the atmosphere."

To understand the conditions of Moslem child-hood, therefore, it is first of all necessary to realize the frightful mortality among infants. Statistics collected on this subject, both from government returns and the careful investigations of travellers and medical missionaries, would be well-nigh incredible were not they mutually corroborative from every field under investigation. Even allowing for possible over-estimate, we find that the infant mortality in Moslem lands is placed at from fifty to eighty per cent.

To begin with Egypt: The statistical returns for the Department of Public Health, 1913, show that over one-half of the children born, die before they are five years of age. Out of a total of 75,967 births, 2,981 were still-born, 20,586 died before the end of the first year, and 9,210 before the end of the second year. There has been severe criticism of the Egyptian Government in regard to infant mortality, but a writer in the Egyptian Gazette (March 8, 1913) shows that a large part of the evil is due to the treatment of the child after birth. He does not deal with the causes that pre-

cede birth, and which are also patent to all those who know the cruelties of Egyptian home life:

"There is no danger to the infant at the time of birth. It arrives all right, inheriting its parents' healthy constitution. It thrives quite well as long as it is on the breast milk. Illness sets in when other nutriment is given, or at the weaning stage. Then anything to appease the wailings of the hungry infant, in order that the lazy and ignorant mother may get off duty and sleep-sugar cane, cucumber, anything indeed that is handy and quiets the child for the moment. Stomach derangement naturally ensues, followed speedily by diarrhea, developing often into dysentery. nursing, the Arab woman knows nothing. The sufferer is allowed to wallow on a damp mud floor. with no sign of flannel to protect the abdomen from chill. When the mother's milk fails, cow or rather buffalo milk, which is much too strong, is substituted, given out of unclean vessels, often sour, and filthy from germs. Under these conditions disease is rapid and death quickly follows. Thousands of healthily born children are sacrificed to the ignorance and laziness of the Arab mother."

The statistics given concerning infant mortality in other lands are equally indicative of the fatal environment which the Moslem child enters at birth. In Palestine it is a common thing for a

EGYPTIAN MOTHERS WITH THEIR BABIES

man to say he has had twenty-four children, of whom only three or four are living. A writer, speaking of infant mortality in Marsovan, says: "The children die like flies. The weaklings all perish; only the hardy have a chance to survive." A physician from Persia writes: "There are more childhood diseases here than in any place of which I know. It is estimated that the mortality is eighty-five per cent. Another estimate states that only one child out of ten reaches the age of twenty, though this may be rather an extreme opinion." The mortality of children is specially large in the great cities of the Moslem world, Cairo, Constantinople, Bombay, Calcutta, and others. In Indian cities the death rate among Moslem children is higher than among other The Health Officer of Calcutta in a reclasses. cent report says:

"Attention has already been drawn to the heavy incidence of tuberculosis among females. As the females, particularly in an Oriental city, where a large portion of them are purdahnashin, are more constantly subjected to the influence of their environment, the heavy incidence of tubercle among those residing in insanitary and congested areas indicates very clearly the powerful influence of these conditions on the prevalence of tuberculosis. Reference has already been made to the fact that the zenana, or female apartments, are

usually shut in and hidden away at the back of the house, and hence are particularly ill ventilated. Muhammadans suffered more severely than Hindus during 1912, the difference being most marked among the females, owing to the stricter observance of the purdah system among the poorer classes. Of every thousand children born among Muhammadans 306 die, among Hindus 248. and only 138 among non-Asiatics. One in ten of the infants born die in their first week, and these deaths are largely due to preventable causes, debility and prematurity, owing to early marriage. and tetanus owing to neglect or improper methods of treatment. In other words, thirty-three per cent of the deaths among infants under one month are preventable. Such a state of affairs ought not to be tolerated in any civilized community.

"As their entrance into the world is celebrated by eating good things," Miss Henrietta Manasseh of Brumana, Syria, writes, "so food forms a very large part of the indulgence afforded to children as they grow up. All sorts of indigestible things are given to babies. To strong children this seems to do no special harm, but with the delicate there are often disastrous results, attributed naturally to evil spirits. Many a model mother would shudder at the sight of a child of two years munching a raw cucumber or





CHILDREN FROM MECCA

1. A Meccan baby in charge of a cunuch and a slave.
2. Two sons of the Door-keeper of the Kaata.



green apple or apricot or a baby in arms busily chewing brown bread."

In Morocco, according to Budgett Meakin, little children suffer from "falling sickness" and infant mortality is exceedingly high. He states that he has seen "youngsters hardly able to toddle, naked from the waist down, sitting about in puddles on a cold tiled pavement of a rich man's courtvard." The testimony of John G. Wishard. M.D., who spent twenty years in Persia, is that lack of knowledge of ordinary rules of health accounts for the large death roll among children. "I have seen children less than six months old bathed in pools at the side of the road when the thermometer was below the freezing point. fanticide is not very common because of the love of the Persians for children, but it does happen not infrequently when the baby is a girl."

Mrs. C. S. G. Mylrea reports the following incident from Kuweit, Arabia:

"The daughter-in-law's baby was not well. He had fever and a sore tongue. His mouth, face, and gown were covered with crimson paint, something they are very fond of using for sores. I asked if she wanted medicine for him. She said, 'If you can give me something for the sore tongue, all right.' But I saw that they intended using their own remedies, and I heard a day or two later that they had cauterized the sore place with

a piece of iron heated red hot. As one goes in and out of the houses one wonders if these people will ever be willing to admit that their way is not a success.

"One afternoon while calling at a Seyyid's house (a direct descendant of Mohammed) I noticed that the grandmother of the family, a Sevyid, was seated in the courtyard on a sort of platform above us all. I soon found out why. After a little while a woman with sore eyes came in. The Seyyid was most cordial and told her to come and sit on the platform with her. Then she put her hands on the woman's head and repeated portions from the Koran for about ten minutes. When she had finished the woman got up at once and went away. A little later in came a woman with a baby with fever. She was invited to sit on the platform, and the old Seyyid put her hand on the baby and repeated more verses from the Koran, blowing on the child every few seconds." And here is an illustration of Islam's darker side. from Palestine:

"I want to try and describe something which took place here in Tyre," says Miss J. A. Lord. "I am afraid that it will horrify you even as it horrified me. And do you know that I think I could fill a whole Chamber of Horrors if I had the chance.

"Well! it was a very hot day; the common

which lies on the sea front of the house was a dried-up, parched, sunburnt waste. A message was brought to me that some women were digging holes on rubbish heaps on this common, not far away from one of the gates of the compound. 'And what are the holes for?' I said. 'To put four poor little babies in, and these mites are all sick, and each baby will be placed up to its neck in the hole.' And just as I was trying to understand about this, another message was brought. 'Yes, they have put the poor babies in.' Can you bear to imagine this? Four poor little heads—all crying, all frightened, buried in a rubbish heap! You say, please tell us what does this terrible thing mean? This is a superstitious rite or ceremony which can only take place on Friday at noon. The completion of the rite is that a loose basket is placed over the head of each of the poor babies, and as the noon cry is called from the mosque, the old woman who conducts this ceremony will strike the top of each basket and calls out, 'O Satan, come and take back your children, and give us our children. Send the same Jinneiah who took our healthy children and brought us these sickly ones; do not unto us this harm.' This is repeated over each child. Evidently the idea is that his Satanic majesty on Friday will condescend to listen to this performance at noon: that he is in a good temper when he hears the call

from the mosque,—'There is no god but one God, and Mohammed is the Apostle of God.'

"However, as soon as I heard of this I sent out a message to the women that if these babies were not at once taken up out of their holes, I would come out and take them out myself. The poor mites were taken out in double-quick time, for when I went out to follow up my message a few minutes later, there was no sign of women or babies,—only four sad holes! You will not be much surprised to hear that a few days later two of these babies died."

Mission hospitals in Moslem lands are a startling revelation of the heartlessness and incredible ignorance of many Moslem mothers. One has only to visit these hospitals for women and children and hear the stories they relate as commonplace, to understand the high death rate. If the infant mortality of a people is a barometer of its social progress, then Islam ranks low as a religion of power.

Doughty, the Arabian traveller, tells of a Bedouin couple whose child of six years, "naked as a worm, lay cowering from the cold in his mother's arms; and he had been thus naked all the winter, at an altitude (here) of four thousand feet. It is a wonder they may outlive such evil days. A man came in who was clothed as I never saw another nomad, for he had upon him a home-

spun mantle of tent cloth; but the wind blew through his heavy carpet garment. I found a piece of calico for the poor mother, to make her child a little coat." Yet the Bedouin children at least have some compensation in pure air and God's sunlight. It is the children of the towns that suffer the most from lack of them. Who can remain indifferent to the cry of the outcast children of Kashgar, Chinese Turkestan, typical of similar needs and sorrows elsewhere? homeless and deserted children live in the burialground, outside the city; near the dead they find that refuge which the living denv them. . . . Almost naked, covered with only a few old rags, barefooted and bareheaded, they are exposed to the cold which makes them freeze, their hunger becomes insupportable, sleep comes, and with it the angel of death whose kiss releases them from all the misery of earth-life." (Missionary Review of the World, July, 1910.)

A missionary on the borders of Afghanistan tells the story of a poor leper boy, which illustrates at once the dreadful suffering of such Moslem childhood, and at the same time their ignorant opposition to the Gospel.

"The poor leper boy has again been talking to me. He said, 'God took my father and mother and left me like this. I do not know what purpose my life can have. I have such relatives as will receive me if I have anything to give them, but will drive me from them if I have not, and say, "May God kill you!"—I shall die some day. I shall be found amongst the dung and filth one day, and no one will ask any questions. During the night I sleep in this piece of cloth, a dirty piece of rag, and the dew falls and I find myself covered with wet clothes. Last year the Tahsildar bought me a padded quilt for two rupees, but as I was sleeping in somebody's house it was stolen from me."

"What a melancholy look shone from the large sunken eyes! His cheek-bones could be fairly well traced through the skin, and his aquiline nose made him appear more wan than perhaps he was. The foot which was the cause of his wasting away was a horrible sight; an indescribable mass of corruption, it had oozed and oozed and crusted over and over until it appeared like a shapeless clod of cracked mud with a great horny nail sticking through where the big toe was. As he stood, a watery fluid constantly oozed, and although he assured me that it did not pain, yet he shifted it incessantly in a restless way, as though conscious of it as a burden. He refuses to have it cut off. This poor lad has heard the Gospel frequently, but doggedly sets his face against it as though he had been definitely warned."

How many little Moslem children in Baghdad and Busrah are born only to die, as was little Hussein, of whom Mrs. Worrall, M.D., tells us: "He is only one year and a half old, but already he has spinal curvature. Poor child, he does not get proper nourishment, and the surroundings at

home are not conducive to good health. The living-room is low and dark, with scarcely any ventilation. The court is a very unsanitary place, in which four different families do their cooking, and empty the wash water down a central hole in the middle of the brick-paved court. This sometimes overflows, so that a pool of stagnant water stands in the middle of the court. Who knows how many millions of malaria-bearing mosquitoes breed there, and in the general cesspool just off the hallway!"

When we deal with statistics we must not forget that we also deal with units and not only with the masses. Every unit has its own heart and sorrows, the sorrows of motherhood bereaved and of childhood neglected or abandoned. Desperate tides of a whole world's anguish cannot be measured in figures. "Moosa's baby girl was very sick," writes Miss Uline of Bitlis, Eastern Turkey. "He told me about her as we came down from our mountain camp one bright October morning. . . . When we reached the city I told him I would come to see the child as soon as possible. His attitude toward a baby girl was In the Orient no native cares extraordinary. much whether girls live or not, and when there is a large family of girls the father considers himself greatly afflicted and wonders what sin he has committed to be so punished.

"That day was a very busy one, and I was not able to go to Moosa's house until after sunset. A ragged child came running out of an alley with the news that the little girl had just died. We walked up a few stone steps into a narrow court, and there, outside the one-roomed house, some women were throwing water over the little body. The child was as white as any American baby and just as pretty. She smiled so sweetly I could hardly believe she was dead. I longed to lay her out properly and put a dainty white dress on her, but such a thing would have been unheard of here and too sudden a departure from custom to have attempted it. Instead, the body was rolled up tightly in coarse cloth, tied to a narrow board, and covered with a dark shawl.

"As Mazzes (her name) was a little Kurdish baby, a Mohammedan Mullah was called. He stood by her body, which has been placed on the ground, stretched out his arms over her, and chanted a few prayers to Allah, whose will it had been to cause the child's death.

"All the women went into the house when the Mullah came, but I stayed outside with Moosa and the other men. Then I went in to see the little wife, a mere child of fifteen or sixteen, who had been married eight years. Among the Kurds infants are often betrothed and children are mar-



YOUNG MOSLEM GIRL FROM EQUATORIAL AFRICA Wearing talisman and beads. The sears are tribal marks.



ried. After sitting on the floor a few minutes, I went out into the court again.

"Not twenty minutes had passed since the child died, but everything was over, and they were ready to bury her. The Mullah picked up the little corpse and carried it a short distance. Moosa, his father, a kind old Kurd, and I fol-The child was being taken to the cemetery, or rather, the hill of bones and tumble-down stones they call a cemetery in Turkey. In a few minutes we reached a little market where we met They walked ahead of three men with spades. our little procession. The Mullah handed the little dead baby to Moosa, and he carried her, his own child, the remainder of the way. It was dark, and the lights from the city made the dreary spot where they were to dig the grave seem darker in contrast."...

If children are the pride and joy of the Western home, they are even more essential according to the ideals of the East. The Koran speaks of them as the true wealth of believers, and as in the olden days of Abraham, Isaac, and Jacob children, but especially sons, are counted the greatest gift of Allah, a rich blessing longed for and welcomed by all classes everywhere. The childless Arab is often reproached, and is a sad and disappointed man. The childless wife has before her the constant fear

of divorce to add to all the other pangs and sorrows of Moslem wifehood. In Syria the warmest wish ever expressed by one friend to another is, "May God send you seven sons;" and in a home where there is a son one says, "May the time of your son's joy soon come," meaning his weddingday. Daughters are not held in such honour, and the birth of a girl is nowhere welcomed as is that of her brother. "Al-entha, the female (mild to labour and bringing forth the pastoral riches), is, of all animals, the better," say the Arabians, "save only in mankind." (Doughty, p. 238.) The more Moslem a country is, the greater is the degradation of womanhood and the inferiority of the female sex. Frank A. Martin, who spent eight years in Afghanistan, writes in his book, "Under the Absolute Amir":

"In the case of a girl, the birth is passed over in silence, for women are of small account in Afghanistan, and sometimes the father will not go near the mother for several days when a daughter is born, in order to show his displeasure and mark his resentment for the woman not better acting up to his desires and wishes.

"When one of the Amir's wives is expected to give birth to a child, preparations are made for the firing of guns and fireworks, and the feasting of all and sundry, in case it is a boy that comes into the world; but if it turns out to be a girl, nothing in the way of rejoicing happens, and the mother is left to weep alone in the disappointment of her hopes; for all women desire and pray for a man child, because then the father will visit her, and she is made much of, and everybody else fusses over and congratulates her, so that she enjoys a small triumph."

The Koran itself assigns this inferior position to girls in its teaching regarding inheritance, marriage, divorce, etc., although Mohammed appears to have disapproved of the practice of the pagan Arabs who buried their infant daughters (Surah 16:5-9.) "When the birth of a daughter is announced to any one of them dark shadows settle in his face and he is sad. hideth him from the people because of the ill tidings. Shall he keep it with disgrace, or bury it in the dust? Are not their judgments wrong?" Nevertheless the whole attitude toward girls. in all Moslem lands, still follows the old prejudice. In another place the Keran teaches (Surah 4:12): "With regard to your children, God has commanded you to give the sons the portion of two daughters." Great cries of joy, we are told, announce the birth of a boy in Morocco, and sometimes so as not to interfere with the feasting, the sex of a girl is concealed until the day comes for naming her: as otherwise there would not be the same cause for festivities.

A single word is necessary regarding Moslem teaching on legitimacy. According to the Koran a child born six months from the date of marriage has a claim to legitimacy. The general consensus of Moslem doctors points to ten months as the longest period of pregnancy recognized by any court of justice. In this they follow the old Roman law. According to Sunni law, an invalid marriage does not affect the legitimacy of children born from it. In this connection it is interesting to note the rights of children according to Moslem law. These are mentioned in books of jurisprudence under the heading of *Hidhana*, or the care of infant children.

In case of separation by divorce between parents, the child belongs to the mother, but the father is responsible for its maintenance. There is no compulsion on the mother, as she may not be able to take charge of the infant. After the mother the order of the right of maintenance is the mother's grandmother; then the father's grandmother; the sister; the mother's aunt, etc. Full blood is preferred to half, and maternal to paternal relations. The term of *Hidhana* lasts in the case of a male child till he is able to shift for himself, that is, eat, drink, etc. Then the child passes to the care of the father or other paternal relations. One authority says that with respect to a boy this care ceases at the end of seven years.



FELLAH GIRL FROM AN EGYPTIAN VILLAGE, WITH NATIVE DRUM USED AT WEDDINGS AND FESTIVITIES



but in the case of a girl it lasts until puberty. It is recorded from Mohammed that the care of a female child devolves upon the father as soon as she begins to feel the carnal appetite, as she then requires superintendence over her conduct. (Hamilton's "Hedaya," 1:388.)

All these regulations regarding the legal status of a child are based upon the practice of Mohammed and his companions in the early days of Islam. In regard to marriage the same book of law tells us that an infant has the right to require her guardian to marry her to any person, being her equal, for whom she has a liking, and he must comply. In the chapter on the maintenance of wives, Moslem law lays down that if a man's wife be still a child he is not legally required to maintain her, but can give back her dower and dismiss her again. (P. 394.)

In connection with birth and earliest infancy there are many curious customs observed among Mohammedans, which, although they differ in different lands, are most of them based upon Moslem tradition, and many of them are universally practised. In no part of the world does the newborn child meet less preparation for its reception than among the Bedouin. A land bare of many blessings, general poverty, and the law of the survival of the fittest, has made the desert mother stern of heart. In the open desert under

the shade of an acacia tree or behind a camel, the Arab baby first sees the daylight. As soon as it is born the mother herself rubs and cleans the child with sand, places it in her handkerchief and carries it home. She suckles the child for a short period, and at the age of four months it already drinks profusely of camel's milk. A name is given to the infant immediately: generally from some trifling incident connected with its birth, or from some object which attracts the mother's fancy. Moslem names such as Hassan, Ali, or Fatimah, are extremely uncommon among the true Bedouins, although Mohammed is sometimes given. Beside his own peculiar name every Bedouin boy is called by the name of his father and tribe. And what is more remarkable, boys are often called after their sisters, e.g., Akhu Noorah, the brother of Noorah. Girls' names are taken from the constellations, birds, or desert animals like Gazelle. Mrs. Edwin E. Calverley, of Kuweit, Arabia, writes: "Bedouin parents delight in calling their children by queer names. A favourite name for girls is 'Little Rag,' and 'Little Dog' is a frequent one among boys. If a mother thinks her family sufficiently large, she does not hesitate to name the last child 'Enough' or even 'Too Much.' The town Arabs tease the Bedouins about their funny names, but these children of the desert only smile good-naturedly and reply, 'We are Bo Bedou,' of which the Americanism would be, 'We are Hay-seeds, and you must not expect too much of us.' "

In China, according to Marshall Broomhall, "a Koranic name, King-ming, has to be given to a child within seven days of its birth, upon which occasion a feast has to be made. [Still-born children are not to be named.] The rich are expected to kill a sheep, two if the child is a male, and the poor are to be fed with the meat. In selecting the name the father has to hold the child with its face turned toward Mecca and repeat a prayer in each ear of the child. Then taking the Koran he turns over any seven pages, and from the seventh word of the seventh line of the seventh page gives the name. At seven years of age the child is taught to worship and is circumcised."

In Egypt when the child is to be named, three candles are taken and called by the chosen names. They are then lighted simultaneously, and the one burning longest is the name given to the child. One the seventh day, if the child is a boy—girls are not worth the trouble—he will be placed in a sieve with several grains of wheat, barley, etc. The mixture is then shaken while the midwife says: "Everything is shaken that it may benefit, and I am shaking you that you may learn to be good when you are chastised."

Among the Moslems of India, who follow the traditions of their sect, "at the birth of a child, after he has been properly washed with water and bound in swaddling clothes, he is carried by the midwife to the assembly of male relatives and friends, who have met for the occasion, when the chief Maulawi, or some person present. recites the Azan, or summons to prayer, in the infant's right ear, and the Iquamah, which is the Azan with the addition of the words 'We are standing up for prayers,' in the left ear: a custom which is founded on the example of the Prophet, who is related to have done so at the birth of his grandson Hasan. The Maulawi then chews a little date fruit and inserts it into the infant's mouth, a custom also founded upon the example of Mohammed. ["Mishkat," Book XVIII, chap. iv, 1.] This ceremony being over, alms are distributed, and fatihahs are recited for the health and prosperity of the child. According to the traditions, the amount of silver given in alms should be of the same weight as the hair on the infant's headthe child's hair being shaved for this purpose." (Hughes, "Dictionary of Islam," p. 50.)

This ceremony of shaving the head of the infant child and offering a sacrifice is based on the practice of Mohammed himself and the custom was probably current in Arabia long before his





day. It is called the Aqiqah. Two sheep are sacrificed for a boy and one for a girl, and it is interesting to note that, on the testimony of Ayesha, no bone of this sacrifice is to be broken. I have often called the attention of Moslem parents who observe this ceremony to the redemption of the first-born as related in the Book of Exodus, and the fulfilment of this type in Jesus Christ on the Cross, of Whom no bone was broken. This dedication ceremony, or something equivalent to it, is found in all Moslem lands. From its very birth the Moslem child is a Moslem.

The naming of the child, according to orthodox tradition, takes place on the seventh day. child is named either after some Moslem saint or prophet, especially Mohammed, Hassan, or Hussein; after one of the attributes of God, with the prefix Abd (slave or servant of); and more rarely because of circumstances suggested by the auspicious hour, the planet, or the sign of the zodiac. In India, Madagascar, and the East Indies many other customs are observed which are not purely Moslem, but have been adopted from other religions. In India, for example, Miss Martin of Calcutta tells us that in the fifth month they "observe the ceremony of Khir Khitai, or feeding the child with milk, rice, and sugar cooked together. The stuff is taken from the plate with an old rupee, and a little put into the child's mouth. After the ceremony the old rupee is worn as a charm by the child." Another practice is called Namak Chassi. "After five months and two days the child gets a little solid food called Palao (rice, flesh of fowl, and clarified butter called ghee cooked together). The sisters or cousins of the child put a grain or two in its mouth, and a drop or two of water; after this the child gets solid food every day." For the cruel customs observed among Moslem women in Madagascar, the reader is referred to Gabriel Farrand's book on the subject, "Musulmans à Madagascar," Vol. II, pp. 20-22 (Paris, 1891).

The religious ceremony which follows that of Aqiqah in the life of a Moslem child is circumcision. Although this practice is nowhere referred to in the Koran, it is universal among all Moslems, and is based upon the teaching and practice of the Prophet. It is recommended to be performed upon a boy between the ages of seven and twelve, but it is lawful to circumcise a child seven days after his birth. The process is not always antiseptic, by any means, and evil results are frequently in evidence, not to speak of the suffering caused to the child. It is, however, the grand event of a boy's childhood, and is his feast day, in every part of the Moslem world. The description of the rite as performed in

Morocco corresponds closely to the practice in Egypt and other Moslem lands.

"Previous to the performance of the rite, the parents of the lad, if not in indigent circumstances, generally cause him to be paraded through several streets of the town, dressed in the richest and most gaudy articles of clothing obtainable, with a stiff handkerchief bound like a hat round his head; mounted on a handsomely caparisoned horse, often borrowed for the occasion.

"The horse is led, and on each side of it walk men bearing silk handkerchiefs, with which they continually flap away the flies from the child's The procession is headed by native musicians keeping up an incessant din of earsplitting music. Behind walk the family and friends of the boy. Two boys are sometimes paraded together, and sometimes two are placed The procession is frequently acon one horse. companied by flags, the object of this display being to attract the eye and divert it from the child, so great is the fear of the 'evil eye.' The operation is performed with scissors, either at home or at some shrine of repute." ("The Moors," p. 243.)

In Cairo the family send out gilt-edged printed invitation cards to the ceremony. I have two in my possession, and curiously both of them give

the Christian date as well as the Moslem date for the feast, and certain verses of poetry expressing their wishes for this auspicious occasion. In the cities of the Moslem world the rite is performed in accordance with the religious law, at a tender age, but in the country and among the Bedouin tribes it is often postponed until the twelfth or thirteenth year. In India this ceremony is performed at the age of seven or nine, an odd number of years generally being chosen. The boy is dressed as a bridegroom and there is great rejoicing. A similar feast is given to girls at that age. The girl is dressed as a bride, friends are invited, and the ears and nose of the child are bored. The higher the rank, the fewer the holes in the ears. Doubtless this ceremony in India is connected with a practice which prevails in many parts of the Moslem world, especially Egypt, Abvssinia, and Arabia. We refer to the abominable custom of female circumcision or mutilation. It is inevitably a moral shock and crisis brought prematurely into the innocence of girlhood. Grave results have been observed in school children, both mentally and morally. Mohammed the prophet is reported to have said: "Circumcision is compulsory for males and an honourable act for females." For the origin and character of this practice see Moslem tradition, or Niebuhr's "Travels in Arabia" (Vol. II, pp. 250-



MOSLEM WOMEN AND CHILDREN FROM FRENCH EQUATORIAL AFRICA



251) and Klein, "The Religion of Islam" (p. 131). In Egypt it is considered a great disgrace for a Moslem girl not to be circumcised, and the custom is also said to be prevalent among the Coptic Christian population.

It is impossible to speak of some of the practices still existing in Moslem lands, which add darker shades to the picture of childhood. Dr. C. Snouck Hurgronie mentions some of the horrible details in the sale of female slaves, especially young girls, and the mutilation of male slaves for the markets. Eunuchs are still plentiful in many Moslem lands, and, curiously enough, are specially imported to act as guards for the On this whole subject see especially the book by Dr. A. Zambaco Pasha, "Les Eunuques d'Aujourd'hui et Ceux de Jadis," Paris, 1911. He says that there are over two thousand eunuchs in Constantinople, many of them still little boys. In North Africa they are still manufactured for the Moslem market.

Moslem childhood does not last long. The whole system of Islam as it concerns family life and the treatment of women and children, is vile and revolting; and where in certain parts of the world civilization has crowded out these semibarbarous customs and elevated womanhood, it has been in defiance of the religious teaching of the Prophet himself. According to Moslem law

the child has no period of adolescence. Boys and girls leap from infancy into manhood and womanhood, and the limit of the age of childhood is fixed wholly by physical laws. There is no thought of the immaturity of the mind. At the first signs of puberty childhood legally ceases. El Chazzali, than whom there is no higher authority in Islam even to-day, gives these stages in the life of childhood. "The Moslem boy shall have the duigah performed on the seventh day. When he reaches six, he is old enough to be punished; when he reaches nine he is to sleep by himself, and when he becomes thirteen he is to be driven with blows to prayer, if he refuses. At sixteen yours his father shall cause him to marry." And then parental responsibility ceases. In another tradition Mohammed is reported to have said, "Your sons are the perfume of your life for seven yours; then for seven years they are your servauts; after that they will turn into your enemies or your friends forever." Abu Hanifa asserts that both boys and girls are adults at the age of fifteen. The earliest period of puberty with respect to a boy is said to be twelve, and with respect to a girl nine years. According to Moslem law the child himself must make the declaration and be credited. After this they become subject to all the laws affecting adults, and must observe all the ordinances of the Moslem faith ("El



Hadayah," Hamilton's translation, Vol. III, p. 483).

We cannot be surprised that the period of adolescence, of happy childhood, of a life without the responsibility of marriage and parenthood, is made so brief in Moslem lands when we consider on what Moslem practices are based. Child marriage is a great evil, but it is based upon the highest authority in the Moslem world, namely, the practice of the Prophet himself. We read: "The Prophet (on whom be prayers and peace) married Avesha when she was six years old, and cohabited with her when she was nine; and she then remained his wife for nine years." (Sahih ŭl Bokhari, VII: 21.) What chance is there for the physical development of girlhood or boyhood thus cruelly handicapped! As a child the Moslem girl has before her only a few short years in which she is able to learn at home or in school, and the effort to improve these short years is often fruitless, because just as she shows any signs of budding womanhood she must lay aside her books and "be hidden," as they say in Arabic. Her education stops just at the point when her mind is beginning to develop. She is thrust back into seclusion when she has made her first venture into the world of life and thought about her, and the seclusion of Moslem girls, we must bear in mind, has its effect physically as well as mentally

and morally. Child marriage is a defiance of the laws of Nature, and its evils are multiform and deplorable. As Dr. Dennis states: "It is physically injurious, morally deleterious, mentally weakening; destructive of family dignity; productive of enfeebled offspring; provokes the curse of poverty, and tends to rapid over-population." ("Christian Missions and Social Progress," Vol. I, p. 119.) Of late voices have been raised in protest against the custom of early marriage by Moslems themselves, especially in India and Turkey. We learn that the Department of Public Health of the Ottoman Empire has just decided that hereafter the marriageable age for residents in European and Asiatic Turkey shall be eighteen years for boys and fourteen years for girls; while in the warmer regions of Arabia and Syria, the limit is two years younger in each case. As the Sheri'ah, or sacred law, fixes the limit for girls at nine years, this new rule is a great advance in the right direction. But in all Moslem lands early marriage is still the rule and its postponement to maturity the exception.1

¹ Dr. T. L. Pennell states that "the fine physique and good health of the hill Afghans and nomadic tribes is largely due to the fact that their girls do not marry till full grown, not usually till over twenty, and till then they lead healthy, vigorous, outdoor lives." It is the nomad life not yet dominated by Moslem custom which permits the physical development of girlhood impossible to Moslem girls of the towns.

Not many months ago a would-be reformer in Alexandria stirred the whole of intelligent Egypt by requesting the government to raise the marriageable age of girls from twelve to sixteen. A Bill was actually drafted to this effect, when the inevitable fetwa of the Ulama made it clear that this was going against the law of Islam, and that those who supported it would be enemies to Islam. The reform was dropped like a hot cinder. In Persia girls are often married when they are mere children. Dr. Wishard writes:

"Every doctor in Persia who has had much experience could tell most dreadful and harrowing stories of the suffering these early marriages have caused. I have seen children brought to the hospital the very mention of whose husband's names would cause outbursts of shrieks, lest they might be compelled to return to them. It is needless for me to state here that this early marriage on the part of girls means a weakened race. Many of these children are married, often at the age of twelve, to men old enough to be their grandfathers, and this means a large number of widows."

The Javanese also marry early, when the daughter is, say, twelve or fourteen and the boy about sixteen years old. Among the Afghans a girl, as soon as she reaches nubile age, is, for all practical purposes, put up for auction sale to the highest bidder. Her father discourses on her

merits as a beauty or as a housekeeper in the public meeting-places, and invites offers from those who are in want of a wife. Even the more wealthy and more respectable Afghans are not above this system of thus lauding the human wares which they have for sale. "The betrothal of girls who are not yet born is frequent, and a promise of a girl thus made is considered particularly binding. It is also usual for an award of compensation for blood to be paid in the shape of girls, some of whom are living whilst others are not yet born." (A. D. Dixey, "Baluchistan," Church Missionary Review, December, 1908).

A medical missionary in India tells of a girl who came "suffering from granular eyelids, a terrible trouble, which is common here. She is a girl in years, but a divorced woman, divorced before her baby boy was born. Now he is the light of her eyes; yet the father will be able to claim him when he is three years old. This is Mohammedan law, I am told." And the tragedy of this home life, so prevalent in all Moslem lands, is not revealed only to the medical missionary. Educated Moslems themselves are beginning to see it. Khuda Bukhsh, an educated Moslem from India, writes in his Essaus: "Children brought up in this poisonous atmosphere can hardly be expected to be a credit to their society or a glory to their country. We cannot gather grapes from thorns nor figs from thistles. Let us, then, first and foremost, purify and sanctify our home and hearth." Kasim Amin Bey in his book on "The New Woman," and Mansur Fahmy in his recent volume on "La Femme," have clearly shown the results of the degradation of Moslem womanhood upon the children of the Moslem world.

The protests of Moslem reformers are generally concerned, however, not with the rights of children, but with the rights of women. awakened conscience among educated Moslems in this respect is due largely to Western education and to the higher ideals of home life taught and exhibited by Christian missions. We must not forget, however, that this reform movement even where it has gained the largest following, as, for example, in India, only touches a small percentage of the Moslem population. It has been estimated that the total number of Mohammedans with Western education does not exceed one million, which would be less than one-half per cent. Of their efforts at reform we shall learn later in this book.

A true idea of Moslem childhood as it concerns the masses to-day can, therefore, only be gained when we remember that everywhere ignorance and superstition brood over the home life in lands like Afghanistan, Turkestan, Persia, and the villages of India and Egypt; and the result is sadly

Prophet and his companions; green stones without inscriptions; beads, old coins, animal teeth, or holy earth from Mecca or Kerbela in small bags. Amulets are not only worn by the Arabs themselves and by children to protect them from the evil eye, but they are put on camels, donkeys, horses, fishing-boats, and sometimes over the doors of their dwellings. In Hejaz if a child is very ill the mother takes seven flat loaves of bread and puts them under its pillow; in the morning the loaves are given to the dogs,—and the child is not always cured. Rings are worn against the influence of evil spirits; incense or evil-smelling compounds are burned in the sick-room to drive away the devil; mystic symbols are written on the walls for a similar purpose. Love-philtres are everywhere used and in demand: and nameless absurdities are committed to insure successful childbirth. The child witch, called Um-elsubyan, is feared by all mothers; narcotics are freely used to quiet unruly infants, and naturally mortality is very large. In Persia opium is used to an alarming extent in the nursery, with all its evil consequences upon the child.

In Turkey, we are told by Miss Isabel M. Blake of Aintab (*Life and Light*, November, 1914): "In some localities babies when born are smeared with oil and laid in the sun; in others they are rubbed with salt until the tender flesh is nearly

raw. The poor, ignorant village woman hangs amulets or blue beads upon her baby, as the peasant does upon horse, donkey, or camel, 'to keep off the evil eye.' Then, though he is scarcely a year old, she feeds him with unripe grapes and wonders why he sickens and dies. The flies gather on the sticky face and cling around the eyes of the baby lying, with arms and legs tightly bound, in its cradle and the mother wonders why his eyes are sore." Dr. Hamilton of the same station was once called to see an infant. Entering the courtyard she found that the mother had heated a hairpin red hot and was applying it to the poor child's joints. On the doctor's indignant protest, she looked up wonderingly and said, "Why, we all do that in our village! It's to make the baby strong."

In Arabia this practice of cautery (kei) is universal as a favourite cure for all sorts of diseases. This is based upon a saying of Mohammed that the "last medicine (namely, the most powerful) is cautery." Little children often have brand marks all over their bodies (which become festering sores), placed there with the intention of curing them of fevers, rheumatism, and other ills of childhood. Another favourite remedy in Arabia and Persia is khelal, or perforating the skin surface with a red-hot iron and then passing a thread through the hole to facilitate suppura-

tion. Scarcely one Arab in a hundred who has not some kei marks on his body. Where kei fails they have recourse to words written on paper either from the Koran or, by law of contraries, words of evil sinister import. These the patient "takes" either by swallowing them, paper and all, or by drinking the ink-water in which the writing is washed off. Their pharmacopæia is not large, but quite remarkable. In addition to such simple herbs of the desert as the women collect and dry, they use in grave emergencies that which is haram (forbidden) and unclean. Patients have come to me for a small piece of swine's flesh (which they suppose all Christians eat) to cure one in desperate straits. Doughty tells how among the Bedouins they give the sick to eat of the carrion-eagle, and even seethe the asses' dung for a potion. The science of medicine in the towns is not much in advance of that of the desert -more book-talk but even less natural intelligence. A disease to be at all respectable must be connected with one of the four temperaments or "humours of Hippocrates." Medicines are hot and cold, wet and dry; and the same fourfold classification distinguishes all ailments.

Most of the diseases of childhood, however, are supposed to be caused by demons or the evil eye. Mothers live in perpetual terror on account of this superstition. From Algiers we learn that

when a child is born the people believe a little demon is brought into the world at the same time, whose birth takes place in the cupboard or the wall. If the child is prettier than the demon, the latter gets jealous and causes convulsions. woman then goes round the court, and standing still in one corner, converses with the demon, beseeching it to leave her little one in peace. The demon specially feared for the children is called In order to pacify it all sorts of things are done, of which the following are instances: A black hen is kept in the room. Immediately the baby is born it is driven far away from the house, and woe to him who picks it up, for the demon enters him instead of the child; or a dog is kept in the room, who shares all the mother has to eat. The demon then enters her puppies; or the child is sold; the purchaser comes to see it; it is told its mother has come, and they all act as if this were true.

Whooping-cough is caused by certain demons which tickle the lungs. Our Algerian correspondent goes on to say: "There are all sorts of remedies for this, such as giving the child snails and honey, or taking it to the gas works. This last would seem quite medical, but it is not so in reality, for they believe the fumes will drive the demon away. Then in cases where the cough is at its worst, they stretch

the child out flat and prepare an instrument with which to cut its throat. Having pretended to do this they hold it up three times as an offering to the demon, thinking that he will then be satisfied and leave the child alone." Some of the practices are ridiculous rather than cruel. When a child is backward in learning to walk, eggs are smashed on its little feet, or figs and sugar are placed on its knees. When the baby snores in Algeria a cat is placed in a sack, and the sleeping infant is hit with it until the snores enter the cat instead!

Mohammedan mothers believe that jealousy is a disease and should be so treated. All kinds of curious practices are in vogue to drive out this demon of jealousy, which the foreseen arrival of a little brother or sister produces in the child. In Algiers this malady is treated as follows: An egg is boiled in quicklime, the shell taken off, and it is given to the child to eat; or the child is put on the doorstep, two eggs are placed in its lap, which other children take away, thus causing the jealousy to enter them; or the child is given "l'eau des tombes" to drink (i.e., the water which is poured on the graves of the Marabouts), whilst the mother says some words to the effect that the heart of the little one may become as cold as the dead body of the Marabout. The jealousy of one woman for another's baby is thought to cast

a spell which necessitates the following ceremony: A fire is lighted upon the ordinary family pedestal, salt sprinkled upon the flames, and the infant swung round seven times in the fumes, to the accompaniment of appropriate incantations. The ceremony is varied in the case of adults, the pedestal being swung round the individual.

In Egypt the evil eye is a special danger to children, who must be protected by many strange practices. Before a child is seven days old the midwife will place near its head a loaf of bread, a lump of salt, and a sharp knife. The explanation is that devils fear the knife, and recognizing salt and bread as blessings of God, will conclude that the child is also a blessing and therefore go away.

Of the effect of Moslem education and moral training—or the utter lack of moral training—even upon the physique of the child, we will speak later. The reader has already had a glimpse of the environment in which the child grows up. One thing, however, remains to be noticed, namely, the evil of child labour. The Moslem world as a whole is not one of factories and workshops, where the conditions of Western civilization have brought in the curse of child labour with its deplorable consequences, but there is no anti-child-labour law or sentiment in any part of the Moslem world. The children of the poor are made to



LITTLE CHILDREN, BOYS AND GIRLS, AT TANGERANG BANTAM, JAVA, WEAVING HATS



work from their earliest years, and many Moslem families are supported by the wages of children.¹

The statistics of illiteracy show how few children there are who have opportunity for education. Nor have they time for play. One of the missionaries in India made a plea that to the children of that country might be brought the gift of childhood. "They are all little old men and women," she said; and Mrs. Napier Malcolm, in speaking of Persian children, makes the same observation. One of our illustrations shows how in Java mere babies are employed in weaving hats for the trade. The room where they work seems clean and airy, but what of the child's mind and soul in daily contact with elders and strangers whose conversation is Moslem?

When childhood has to assume such responsibility, not only of hard labour, but often of helping support the family, and when children are associated with their elders at the same task, it is good for neither their bodies nor their souls. Mrs. Worrall, M.D., thus describes a visit to the date-packers at Busrah:

"Under all the porticos were men and women,

¹ In the year 1900, eighteen per cent of the children under sixteen years of age in the United States were working for wages. The new census of 1910 shows a small decrease in the percentage of child labour. In Europe, of course, the situation is worse, but in all Christian lands there are laws against child labour, and school privileges are open to most, if not all children. It is not so in the Dar-ul-Islam.

boys and girls, seated on clean mats, selecting the best dates from boxes into which they had been loosely thrown. These they laid one by one in regular rows. One quick-fingered girl was able to pack seven boxes a day, although she was not at all well. Another, an old woman, could finish one and a half. Each was to receive two cents a box for the packing, so none could grow rich at the work, although what they received no doubt meant a great deal to them. While we were watching the packing, the hammals (men who carry the dates from the boats to the packers) brought a special kind of date. On perceiving this, a large number of packers ran to fill their boxes with this sort, which is easier to pack. but the heavy stick applied on the back of a few dispersed them quickly to their work."

In regard to child labour in Syria, Miss Manasseh writes: "Girls as young as nine or ten often go to the silk-spinning factories, where they work sometimes thirteen to fourteen hours out of the twenty-four, for sixpence or eightpence a day. They frequently become ill from the bad air of the factory, the smell of the cocoons mingled with the steam being peculiarly nauseous. One can always tell when a girl has been in the factory for any length of time by her pale cheeks and listless expression."

We close this chapter with a vivid picture of the





THE PRICE OF A TURKISH RUG Moslem girls in Turkey at the loom.

horrors of child labour in the factories of Kirman, Persia. The picture in the text shows how costly rugs can be made which are not the price of blood, but a symbol of the ministry and human helpfulness. In our illustration we see Moslem orphan girls, after the Balkan wars, weaving carpet under the care of the missionaries in Turkey. They look well-fed, healthy, and happy. Such child labour is not a curse, but Mrs. Malcolm tells a different story.

"The factories of Kirman are filled with children from four years old upward, underfed, overworked, living a loveless, joyless, hopeless life. The factories are built without windows lest the children's attention should be distracted, and the bad air, want of food, and the constantly keeping in one position produce rickets and deformity in nearly all. Of thirty-eight children examined in one factory, thirty-six were deformed.

"One of the governors of Kirman forbade the employment of children under twelve in the factories, but the order did not last beyond his governorship. The same governor gave the order, still in force, which forbids the employment of children before dawn or after sunset, thus reducing their working hours to an average of twelve hours a day. A recent governor added to this an order limiting the Friday work to about two and a half hours, 'from sunrise to full sun-

shine,' so now the children share in part the general Friday holiday of Mohammedanism.

"The factory owners are glad to get the children, for they say children work better than grown-up people at carpet-making, and of course they expect less wages. But how can the parents allow their children to live this cruel life? You will find the answer in the Persian saying that 'of every three persons in Kirman, four smoke opium.' . . . Over and over again comes the terrible story, the father and mother smoke opium; the little deformed child toils through the long days to earn the money that buys it."

IV THE MIND OF A MOSLEM CHILD

"Do you remember the time when you were twelve? To many that is the most important moment of life; a time of angelic purity. The mind is no longer dormant; it is able to see and understand; it sees that God is good, and that to serve Him is to reign with Him. Yes, at that age, men believe in heaven; they are alive to the beauty of heavenly things; they still know how to kneel down."—Henri Perreyve—"Discours sur l'Histoire de France."

"But there is another side to education in the East, for us a picturesque side, although picturesque with ignorance and corruption. The kuttabs may be said to be the basis of the educational system, yet the teachers in them are a byword everywhere for sloth, immorality, greed, and ignorance. The scholar Islam has always respected; but upon the scholomaster it has always looked down, as feeble of wits and low of conduct."—D. B. MACDONALD—"Aspects of Islam."

IV

THE MIND OF A MOSLEM CHILD

HE Moslem idea of the innocence of childhood is expressed by them when they say that the mind of children is like a clean tablet, equally open to any sort of inscription. It is not generally known that Moslems deny original sin in any sense of the word. Sin, according to most Moslem authorities, is not an inheritance, but a conscious act committed against known law by one who has attained years of discretion. Therefore sins of ignorance are not considered matters of guilt. In al-Ghazali's great work, "The Revival of the Sciences of Religion" (Vol. III, p. 53), there is a special section on the method for the education of boys and the improvement of their moral character. Nothing is said in regard to girls. It is generally considered inadvisable by all old Moslem authors to teach girls how to read and write, and the omission in al-Ghazali is therefore significant. He begins his chapter as follows:

"It is most important to know how to bring up a boy, for the boy is a trust in the hands of his

father, and his pure heart is a precious jewel like a tablet without inscription. It is therefore ready to receive whatever is engraved upon it. and turns to whatever direction it is inclined. If he learns to do good and is taught it, he grows up accordingly, and is happy in this world and the next; and his parents and teachers will have the reward for their action. But if he learns evil and grows up in neglect like the dumb cattle, he will turn away from the truth and perish, and his sin will be on the neck of his guardian. Allah has said, O ye who believe, guard yourselves and your family from the fire; and even as the father would guard his son from the fire of this world, by how much the more should he guard him from the fire of the world to come? He will guard him from it by chastising him and educating him and teaching him the best virtues. To this end he will only give his boy to be nursed by a good, pious woman who eats the proper food, for the milk from forbidden food has no blessing in it."

He then goes on to show that the education of a child consists in teaching him table manners, the avoidance of unclean food, gluttony, and impoliteness. He advises parents to dress their children simply and not in costly clothing. To quote once more:

"After teaching him these things it is wise to send him to a school where he shall learn the



A MOSLEM DAY SCHOOL HELD IN COURTYARD OF A MOSQUE



Koran and the pious traditions, and the tales of the righteous and their lives, in order that a love of the pious may be imprinted in his heart; and he should be kept from reading erotic poetry and prevented from mixing with those people of education who think that this sort of reading is profitable and elevating, because, on the contrary, it produces in the hearts of children the seeds of corruption. Whenever the boy shows a good character or an act which is praiseworthy, he must be honoured for it and rewarded, so that he will be happy; and this should especially be done in the presence of others. If, on the contrary, he should act otherwise once and again, it is necessary to take no notice of it, nor to lay bare his fault, as though you imagine no one would dare to do such a thing, especially if the boy himself conceals it. and has determined to hide it; for exposing would only make him more bold in the future. If he should repeat the fault. he can be punished in secret."

Such is the strange ethical teaching—a mingling of good and bad advice—on the part of one who has always been considered as the pillar of orthodoxy and the great authority on Moslem morals. Al-Ghazali contains many things that are worthy of note. Among others, he speaks of the tablet of the child's mind in this fashion: "Good teaching is like the carving on the rock,

not easily effaced;" and again, "Mohammed the prophet said, Every one that is born is born with a natural capacity for the true religion. His parents turn him into a Jew, or a Christian, or a Zoroastrian."

All these counsels of perfection, however, have not been widely accepted. Mohammedan children the world over are neglected utterly, both as regards moral and intellectual training. Most of them have had no opportunity whatever. The illiteracy of Moslem lands,—even those lands which have had the religion of the Prophet as their own for thirteen centuries—is as surprising as it is appalling. One would think that a religion which makes so much of its sacred Book, and which at one time was the mistress of science and literature, would, in its onward sweep, have enlightened the nations and raised the standard of literacy. Facts, however, are stubborn things. Careful investigations show that from eighty-five to ninety per cent of all the Moslems in Africa are unable to read or write, and the conditions in Asia are not much better. In India 8,700,000 Moslems are of school-going age, but only 1,550,-000 are found in schools; and some of these schools are classified in the returns on education as "bad or indifferent." The total number of illiterates among the Mohammedans of India, including Burma (according to the Census of

1900), was 59,674,499, or over ninety-six per cent of the total Mohammedan population. The Moslems of India are considered a backward class. From South India we hear therefore that by government order all Moslem children are admitted into government and private schools at one-half the regular fees for others. In Kashmir they have made so little progress in education that all the higher posts are filled with Hindus. The figures of the last census (1911) show the contrast:

"Of every 1,000 adults, 61 Hindus and 8 Mohammedans are literate. Of every 100 boys of school-going age, 14 Hindus and 2 Mohammedans attend school. As yet no Kashmiri-born Mohammedan has secured the B.A. degree."

A missionary from Kashmir reports that only five per cent of the population can read, and that during eighteen years' residence in the country, he met only five or six women who could read an ordinary book.

The illiteracy of childhood is undoubtedly due in a large measure to the utter illiteracy of Mohammedan womanhood. In Egypt, according to the last census, only three women out of a thousand can read, and as these statistics include the Coptic population, the illiteracy of Moslem womanhood is still greater than this appalling statement would indicate. The Census Beturn

goes on to say: "The Copts have a very much higher proportion of literates than the Moslems; male literates per thousand being 2.5 more numerous, and female literates per thousand eight times more numerous." According to the same census, the total number of Moslem children between ten and fourteen years of age was 1,098,372, and of this number only 64,191 boys and 3,005 girls were able to read. If such are the facts in regard to India and Egypt, both of which countries have had exceptional contact for a considerable period with the West, and have always been considered among the foremost Moslem countries of Asia and Africa, what shall we say of less favoured lands such as Morocco, Tripoli, and Afghanistan? Illiteracy here among women and girls is almost universal, and the school system—such as it is most primitive.

With illiteracy and ignorance goes their twin sister superstition. The Moslem child everywhere and in all circumstances is born into a world of superstition. This is true of the child of the Amir of Afghanistan as well as of the slave child in the Sudan; of those in China as well as of those in Morocco. A world of spiritual beings, angels, jinn, demons, and devils, is all about him, to be feared and propitiated, or to be welcomed and honoured. The Mohammedan doctrine of



ANOTHER ALGERIAN TYPE



angels and devils is not a theoretical one, as it has so largely become in our Western world, but is intensely practical, dominant, and potent. Every grotesque and gruesome detail of Koranic teaching has its powerful effect on the mind of the little child. The veil that hides this spirit world is almost transparent even in the daytime. The unexpected may always happen, and spirit with spirit may meet on the least provocation. But when night falls or fear overcomes or punishment threatens, then the veil is wholly rent asunder, and the poor little child stands in dread of nameless shapes and forms and terrors.

Islam teaches that angels are very numerous, and in addition to Gabriel, Michael, and Israfil, who will sound the last trumpet, Israil is the angel of death who carries away the souls of little children as well as of older people. There are two recording angels for each child, who sit on his right and left shoulder and record all the good and ill. Mohammed therefore enjoined his people not to spit in front or on the right, but over the left shoulder, as on that side stands the recording angel of evil. Munkar and Nakir are two black angels, terrible of aspect, with blue eyes, who question those buried in the grave and beat with harsh blows those whose replies are not satisfactory. There are a host of guardian angels whose names are written on amulets; eight special angels carry the throne of Allah, and nineteen have charge of the fires of hell. The fortysixth and seventy-second chapters of the Koran tell something about the jinn, spirits created of fire and of diverse shapes, which marry and carry on good or ill until they too are taken away by death.

The stories of these jinn in the "Arabian Nights" deceive no child of the Western world, but Moslems believe in them, and know from the Koran itself not only that they exist but that the prophet Solomon sealed some of them up in brass bottles. They listened to Mohammed's preaching and were converted to Islam. They frequent wells, ruined houses, baths, and love the dark. Their chief abode is in the mountains of Kaf which surround the world. One of the first prayers a Moslem child is taught is a prayer for delivery from the power of these evil spirits.

These jinn are of three kinds, according to Mohammed: those which fly in the air, those which resemble snakes, and others are like men. Mohammed, we are told in Moslem books of theology, once said, "A wicked genius came suddenly upon me last night desiring to disturb me in prayer, so I strangled him and wished to tie him to one of the columns of the mosque!" Another tradition relates:

"We went out on the pilgrimage, and when we

reached al-'Arj, we saw a snake quivering, which not long afterwards died. One of the men among us took out for it a piece of cloth in which he wrapped it up, and then digging a hole buried it in the ground. We then proceeded to Mecca and went to the sacred mosque, where a man came to us and said, 'Which of you is the person that was kind to 'Amr bin Jabir?' Upon which we replied, 'We do not know him.' He then asked, 'Which of you is the person that was kind to the jann?' and they replied, 'This one here,' upon which he said to him, 'May God repay you good on our account! As to him (the serpent that was buried), he was the last of the nine genii who had heard the Koran from the lips of the Prophet.'' (Hayat ul-Hayawan.)

Equally grotesque and terrifying to the mind of a child is the Moslem doctrine of devils. Satan, called *Iblis*, was expelled from Paradise because he refused to prostrate before Adam when God commanded it. (Surah 7:10-17.) He became so angry that a splinter of fire flew off from him, out of which God created his wife. His demonic progeny is as numerous as it is terrible. "Among them are Lakis; Walhan, who is the presiding devil over ablution and prayer; al-Haffaf, who is the presiding devil over deserts and the causer of bitterness (or sorrow), on which account he has obtained his sobriquet Abu-murrah;

Zalambur, who presides over markets and causes to look beautiful (in the eyes of men) the talking of nonsense, a false oath, and the praise of merchandise; and Bathr, who presides over misfortunes and causes to appear beautiful (in the eyes of men) the scratching of faces, the slapping of cheeks, and the picking of pockets."

Against this world of iniquity, these spirits that walk and work in darkness, the Moslem mother tries to protect her infant, as well as herself, by the use of charms, talismans, and amulets. From every part of the Moslem world the testimony comes of the universality of this practice, its degrading character, and of crafty priests and leaders who batten upon the superstitious fear of the people.

All sorts of things are used as amulets, and their use is justified by the saying of Mohammed himself (Mishkat 21:1): "There is no wrong in using charms and spells so long as you do not associate anything with God." The most common things used as amulets are a small Koran suspended in a silver case; words from the Koran written on paper and carried in a leather receptacle; the names of Allah or their numerical value; the names of Mohammed and his companions; precious stones with or without inscriptions; beads; old coins; clay images; the teeth of wild animals; holy earth from Mecca or Kerbela in the



A type of the Egyptian Fellaheen. The total population of Egypt is 11,287,359; of these 95 per cent. are Moslem. Notice the number of amulets on the little fellow's neck.



shape of tiny bricks, or in small bags. When the Kaaba covering at Mecca is taken down each year and renewed, the old cloth is cut up into small pieces and sold for charms.

In Sierra Leone, West Africa, we are told that the first step used by Moslem missionaries in gaining an influence over the people is by making and selling cabalistic charms, fetish-like amulets, and magical remedies, which generally consist of Arabic formulas taken from the Koran. are written upon pieces of paper, to be fastened to the walls of houses, or sewn in small leather encasements to be worn on different parts of the body. Among the Mohammedan Hausas familiar spirits are supposed to be associated with the life of each individual. These evil spirits are called bori. In his book, "The Ban of the Bori," Major Tremearne shows how completely the lives of the Hausas, from birth to death, are under the dominance of their beliefs in these spirits. The different classes of demons are described in detail in this most interesting book, in which the author also passes under review the family relationships and every-day pursuits of the Hausa communities with which he is dealing, and shows the practical influence of these magical beliefs. Similar conditions prevail in other parts of Africa also.

Mr. P. Marty, writing in the Revue du Monde Musulman concerning the amulets used in Sene-

gal (June, 1914), shows how the Islamization of animistic amulets is one of the main processes by which the Moslem religion penetrates and spreads among tribes in that part of Africa. The volumes of this important magazine contain a whole series of articles on the use of amulets and Moslem superstitions connected with the same, among the Moros of the Philippine Islands, the Persians, the Javanese, the Battaks of Sumatra, and Moslems everywhere. Especially noteworthy is the article by Antoine Cabaton in Vol. VIII, pp. 370-397, which opens up a whole world of superstition. "In Kashmir," we are told by Mr. Walter, "both men and women are covered with charms of every description and for every conceivable end, sold to them by the industrious mullahs, whose chief business it is to deal in them. I used to watch one of them going on his weekly rounds among the boatmen of my own and neighbouring boats, always finding the trade good, and appearing to be quite the most prosperous personage on the horizon."

Many of the portraits of Moslem children from all lands here given, illustrate this custom. The girl from Kordofan, for example, has little clothing except her talisman, the Tartar child wears hers, and so do the children from Morocco and Persia, while the little Egyptian boy has enough amulets to make a high priest's breastplate.

According to the principles of Islam only verses from the Koran should be used, but the door of superstition once being set ajar by Mohammed himself, as we know from the story of his life, it is now wide open. chapters from the Koran which are most often selected for use as amulets and put in small cases are Surahs 1, 6, 18, 36, 44, 55, 67, and 78. There are five verses in the Koran called the verses of protection, Ayat-el-Hifdh, which are most powerful to defend from evil. They read as follows: "The preservation of heaven and earth is no burden unto Him": "God is the best protector"; "They guard him by the command of God"; "We guard him from every stoned devil"; "A protection from every rebellions devil."

These verses are written with great care and with a special kind of ink by those who deal with amulets, and are sold for a good price. The ink used for writing amulets is saffron water, rose water, orange water, the juice of onions, water from the sacred well of Zemzem, and sometimes even human blood! It is very important that the one who writes the amulet be a holy man in the Moslem sense of that word. We are told in Arabic books on the subject (and these books are printed by the thousands), e.g.: "The diet of the one who prepares charms de-

pends on the kind of names of God which he intends to write or recite. If they are the terrible attributes of Allah, then he must refrain from the use of meat, fish, eggs, honey, and musk. If they are His amiable attributes, he must abstain from butter, curds, vinegar, salt, and ambergris."

One of the most common talismans in use throughout the world of Islam is the one called *Buduh*. It consists of a magic square, in which the numbers add up to fifteen in every direction, expressed by the letters of the Arabic alphabet.

4	9	2
3	5	7
8	1	6

Each letter stands for the number as indicated.

د	6	Ļ
3	8	ブ
7	1	و

This square is supposed to have been revealed to al-Ghazali, and is now known by his name. It has become the foundation and starting-point for a whole science of talismanic symbols. Some of the Moslem authorities say that Adam invented the square. It is called *Buduh* because these letters are the corner letters and the key to the combination. To the popular mind this word *Buduh* has become a sort of guardian angel, invoking both good and bad fortune. The square is used

against stomach pains, to render one's self invisible, to protect from the evil eye, and to open locks, but the most common use is to insure the safe arrival of letters and packages.

There is a whole science of amulets, exorcism, and Moslem witchcraft. One of the learned men of Bahrein, Arabia, some years ago gave me the standard work on the subject, which has run to many editions. It is by Abu-Abbas al-Buni, and is entitled "Shems-ul-Muarif." There are many traces of Christian influence in the later development of Mohammedanism, and the use of the cross as a symbol to ward off evil is one of them. In Egypt some Moslem children wear silver crosses which have a rough image of our Saviour on one side and a verse from the Koran on the other, to drive off the devil!

Among the Shiah Moslems the most common amulet is called Nadi-Ali. It consists generally of a lead or silver plate with little bells at the bottom, inscribed with these words:

"Cry aloud to Ali; he is the possessor of wonders, From him you will find help from trouble.

He takes away very quickly all grief and anxiety
By the mission of Mohammed and his own sanctity."

There are innumerable cases where such amulets are used for the cure of disease. The native doctors firmly believe that when every other

remedy fails, the Book of Allah, if properly administered, internally or externally, will drive away pain and cure the patient.

We must not think that this belief in the power of talismans and amulets is a thing of the past. From one end of the Moslem world to the other, there is still unquestioning faith in the power of such religious magic. Professor MacDonald in his recent book, "The Religious Attitude and Life in Islam," says:

"Scattered among the educated classes, it is true, you will meet a good deal of absolute Voltairean unbelief, but even these individuals are liable to set back at any time. The shell that separates the Oriental from the unseen is still very thin, and the charms or amulet of the magician may easily break it. The world of the 'Arabian Nights' is still his world, and these stories for him are not tales from wonderland, but are, rather, to be compared to our stories of the wonders and possibilities of science, such as M. Jules Verne used to write and which we now owe to Mr. H. G. Wells."

Among the most grovelling superstitions are those prevalent on the border-marches of Islam, among the half-pagan tribes in West and Central Africa. It seems almost incredible that among the Wolofs and other tribes the favourite amulet worn against the evil eye, disease, and death is

the prepuce removed at circumcision.¹ But older Moslem lands are equally superstitious. Dr. Robert Kerr, who spent twenty-five years in Morocco, devotes an entire chapter in his book to the subject. Belief in the evil eye prevails everywhere. "The Moors write charms, couplets from the Koran, etc., and place them over the doorways and in the rooms as a safeguard. The Black Art is practised as a science and is divided into three or four branches, each of which has its learned professors." More than half of the ills which afflict the children, they believe are caused by the evil eye. Doughty, in his "Arabian Travels," gives many instances of similar superstitions. This one is typical.

"A young mother, yet a slender girl, brought her wretched babe, and bade me spit upon the child's sore eyes; this ancient Semitic opinion and custom I afterwards found wherever I went in Arabia. (Meteyr nomads in el-Kasim have brought me bread and salt, that I should spit in it for their sick friends.) Her gossips followed to make this request with her, and when I blamed their superstition they answered simply that 'such was the custom here from time out of mind.'

[&]quot;Chez les Ouolofs, le prépuce a comme amulette une valeur remarquable mais toute à fait spécialisée à l'intéressé. Aussitot l'opération de la circoncision achevée, le prépuce est enfermé sanglant dans un pan du boubou que porte l'enfant. Ce boubou est soigneusement conservé." (Revue du Monde Musulman, June, 1914; p. 333.)

Also the Arabians will spit upon a lock which cannot easily be opened."

Concerning the many superstitions prevalent among the Moslems of India, the reader must consult Herklot's "Qanoon-e-Islam" (London, 1832). This curious volume was prepared by a native of the Deccan, and contains a full and exact account of the various rites and ceremonies connected with Moslem life from the moment of birth until the hour of death. Many of the practices described are doubtless related to Hinduism or Animism, but nevertheless they have become the daily environment of Moslem childhood and persist even today in spite of the progress of education. The author tells how the science of exorcism is practised upon children, and how demons of illness are cast out. In some cases they make a small wax doll, fasten one extremity of a hair to the crown of its head and the other to the bottom of a cork, fill the bottle with smoke, put the doll into it and cork it up. The operator, "the moment the demoniac falls on the ground, pulls out a hair or two as above stated, and contrives to insert them into the bottle; and holding it up to public view, he exclaims, 'Behold! I have cast the devil out of the demoniac and confined him in this bottle. There he is, standing in the middle of it, longing to come out. Now, if you give me so much money, well and good; if not,



TUNISIAN CHILDREN

The small boy has a native drum and the larger girl has amulets tied to her head-dress.



I will let him loose again.' Those foolish people, on beholding the doll in the bottle, actually believe it to be the devil himself, and out of fear give him any sum of money he asks, and get it buried or burnt." The casting out of demons is also practised in Egypt, and so common is this ceremony of the Zar that children imitate it in their play.

"The demon in one of the family is a Christian," says Miss Thompson of Cairo, "and the possessed woman wears a silver cross and a crucifix to keep him happy. If she were to take these off she would suffer. She also wears a silver medallion with bells on it and silver rings on each finger, one having a cross on it. Her child danced with the drums. A curious thing was that this woman spent a few months in a mission school years ago, and she promised to send her daughter to be educated by us in the same building.

"The performance began when the patient was seated on the floor, by the sheikha drumming vigorously and chanting over her head. One elderly relative, who was standing, began to sway back and forth and was followed by the patient and others. After a period of rest, during which some smoked, the woman was told to rise, and the sheikha held her head, then each hand, the hem of her dress, and each foot over the incense which had been burned before the food on the tray.

On the Zar, see The Moslem World, Vol. III, pp. 275-290.

Ten or fifteen others had the incense treatment in the same way. This was after the sheikha had called on all the mashayikh, or demons, and had repeated the Fatiha about five times, during which the drums played and all the company chanted; at a given signal on the drums, each one covered her face with a white veil. The patient rose and began swaying and contorting her body as she went slowly around the table, followed by others. When a performer was too vigorous, an onlooker would take a little flour or salt and sprinkle it over her head, following her around the circle to prevent her falling. In the midst of all the din . . . the patient at last sank down panting, and the sheikha took a large mouthful from a bottle of rosewater, and spattered it with force over each performer."

When we remember that such beliefs and practices as we have described above are prevalent everywhere, and that the women especially are under this iron bondage, we can imagine the effect upon the growing mind of a child. The teacher of the mosque school himself believes most of these superstitions, and as Professor MacDonald remarks, these men who are set apart for the training of children "are everywhere a byword for sloth, immorality, greed, and ignorance." Goldziher,—than whom there is no higher authority,—tells us that in Arabic literature their position is

on a level with weavers, blood-letters, and other despised trades. Teachers were universally spoken of as a stupid and brainless class, and the prevailing attitude toward them was always one of extreme disrespect. The phrase "more stupid than a schoolmaster" has passed into a proverb. The Traditions speak not only of the ignorance of teachers but of their moral shortcomings. Mohammed is reported to have said, "Their money is forbidden property, their livelihood is unjust gain, their speech hypocrisy." The scandals connected with boys' schools from the earliest times have given rise to special regulations designed to obviate suspicion, such as, for example, that no pupil was to receive private instruction at the home of his teacher, but within the sight of the people. The teacher is described as "one who brandishes the whip and takes reward for teaching the Book of God."

The shackles of ignorance remain on the mind of the child even after the boy has absorbed a certain amount of so-called book learning. Education does not give freedom. The Koran remains the procrustean bed of the human intellect. Everything bends to its authority, as we shall see when we consider their method of schooling.

The education of a boy, says tradition, is to begin at the age of four years, four months, and four days. On that auspicious day he is taught

to repeat the Bismillah, or opening chapter of the Koran. Soon after the child, if of well-to-do parents, is sent to a day school and taught the alphabet. The school is most probably a corner of a merchant's shop, or an alcove in a mosque without any furniture save mats and rahils (small folding book-stands, resembling a tiny saw-The schoolmaster sits on the floor in the midst of the lads, who all drone out their lessons at the same time; there is no attempt at grading the pupils nor is there order in the schoolroom. The master's trained ear can, however, distinguish a mispronounced vowel or detect a word omitted from Allah's book, though a score of voices make a confusion of tongues like Babel. One lad is still at his alphabet; another has gone as far as Abjad, or the numerical value of the letters: a third is spelling out the first Surah: while yet others are reading from the middle of the Koran at the top of their voices.

In Arabia and other lands untouched by modern Western educational reform, the earliest and only text-book is the Koran or portions of it cheaply lithographed on second-class paper. Of course there are no pictures in the Moslem primers, for tradition states that Mohammed cursed all who would paint or draw men and animals. Consequently, their work is held to be unlawful. There is neither prayer nor singing

when the school opens; all orthodox praying is at daybreak when boys are fast asleep, and as for singing, Mohammed said, "Singing or hearing songs causeth hypocrisy to grow in the heart even as the rain causeth corn to grow in the field." (Mishkat XXII:9:3.)

To the American schoolboy, a Mohammedan school and a Mohammedan school-book would appear the dullest things on earth. Yet the Arab boys seem to enjoy school, for there is continual distraction, and, especially if the schoolmaster is a shop-keeper, plenty of time for idling. While a customer bargains or the water-carrier passes, or the coffee-shop keeper pours out the teacher's daily beverage, naturally all eyes turn away from their books. The mixed procession of Oriental street life passes before the schoolroom (which is nearly always open to the street), like a continuous panorama-horses, camels, drivers, donkeys, veiled women, pastry-sellers, pashas, soldiers, beggars, and Bedouins. It is no wonder that all learning becomes a matter of rote and that the best memory receives the prize.

Right here we stumble upon the supreme fault in their theory of education. The memory is trained to the utmost, while the reasoning powers are left entirely undeveloped. A Moslem lad is not supposed to know what the words and sentences mean which he must recite every day; to

ask a question regarding the thought of the Koran would only result in a rebuke or something more painful. Even grammar, logic, history, and theology are taught by rote in the higher Mohammedan schools. Since orthodoxy cannot allow a place for private judgment in the professor's chair there remains no reason why pupils should think for themselves. Thousands of Moslem lads who know the whole Koran by heart, cannot explain the meaning of the first chapter in everyday language. Tens of thousands can read the Koran at random, in the Moslem sense of reading, who cannot read an Arabic newspaper intelligently. The alpha and omega of knowledge is the one hundred and fourteen chapters of Allah's revelation. What need is there for other textbooks?

Writing is taught by means of a wooden slate, or copy-books made by the teachers. In the mountain villages of Oman one may still see the children writing on the bleached shoulder-blades of camels in the same fashion as the verses of the Koran were taken down from the Prophet's lips before the Hejira. Slates and pencils are practically unknown in most Moslem schools. Even in Al Azhar University at Cairo the children copy their Koran lessons on tin slates made from the empty cases of the Standard Oil Company. The youngest child begins with a reed pen and native



A LAD FROM TUNIS



ink to write on such material. Calligraphy is not only a science, but the chief fine art in that part of the world which abhors painting, statuary, and music. To write a beautiful Arabic hand is the height of youthful, scholarly ambition. It is difficult even to cut the reed nib aright, although some schoolboys become adepts in this use of the penknife. The ink is generally made by the teacher. It is rich, black, and thick, and is made from lampblack, vinegar, red ochre, yellow arsenic, and camphor in mysterious proportions. A famous recipe for ink is a family treasure.

When a boy has finished the reading of the whole of the Koran for the first time and has learned the rudiments of writing, he graduates from the primary school. On this occasion he has a rare holiday. Dressed in fine clothes, perhaps mounted on horseback, he visits the neighbours, receives gifts and sweetmeats, and brings a handsome present to his tutor. If he does not intend to become a doctor of divinity or of herbs, this is the end of his schooldays and the lad is put to learning a trade or helping his parents.

All the maxims that relate to the training and instruction of the youth refer, of course, only to boys. The education of girls was not anticipated. Woman's sphere was marriage and the home, as soon as she passed out of the portals of childhood. The Prophet's saying is frequently quoted

in regard to girls: "Do not let them frequent the roofs, do not teach them the art of writing; teach them spinning and the chapter of the Koran called En Nur." Goldziher adds, after quoting this paragraph, "It is surely preposterous to regard this surah as suitable for the training of young girls, containing, as it does, revelations which refer to women of known or suspected immoral life." It is a current saying that a woman who is taught to write is like a serpent which is given poison to drink.

For a liberal education the boy is sent to one of the higher schools in the centres of Moslem learning, such as Cairo, Baghdad, or Damascus. Students of medicine obtain a smattering of the natural sciences and then read Hippocrates and Avicena under their teachers. There is no dissecting and no practical experiments are carried on. Of course, none of the text-books have illustrations. Students of divinity pursue the following branches of study: Grammatical inflection, syntax, logic, arithmetic, algebra, rhetoric, jurisprudence, scholastic theology, commentaries on the Koran, exegesis, and finally tradition with commentaries thereon. Next to the Koran itself, and because of it, the Arabic language is the most important centre of the group of sciences: lexicology, accidence, derivation, syntax, eloquence, prosody, rhyme, calligraphy, versification, and prose composition,—all these require separate study from special treatises; the result in this case is a proud master grammarian who has no doubt that Arabic is the language of the angels and the only speech of God.

The whole theory of Moslem education is so thoroughly bound up with Islam and its requirements that even the government schools of Egypt and Moslem schools in India have not been able to throw off the yoke of bondage to tradition. In consequence, the primers and reading books for primary classes contain much that a child ought not to know concerning the Moslem ritual of purification, etc. A primer used in the Khedivial schools of Cairo, for example, has the following contents: After an invocation upon God, the alphabet is given; the vowel system follows with simple combinations and words. Then come the names of the parts of the body, the five senses, and six stories or fables. The book concludes with a summary of the pillars of the Moslem religion and the practice of jurisprudence, utterly unsuited to the infant mind; e.g., "It is necessary for man to believe that his Creator has twenty attributes. These are existence, eternity, everlastingness, infinity, power, will, knowledge, life, hearing, sight, speech, etc. Concerning the apostles, he must believe that they are immaculate of both greater and lesser sins, even as the angels."

This brief theological lesson is followed by a genealogy of the prophet Mohammed both on his father's and mother's side, a list of his children, and then this child's primer of thirty-two pages closes with a list of the ninety-nine beautiful names of God and two prayers.

Another child's book which is widely in use is called "The Happiness of Beginners in the Science of Religion." It was printed at Cairo in 1330 A.H. by Sheikh Mohammed Amin el Kurdi. In the preface we are told that it is specially suitable for young girls and boys, yet this little book could not possibly be translated verbatim into English without breaking the law against immoral publications. The first part of the book also treats of Moslem theology, but includes a chapter on purification which is utterly unfit for the mind of any child, giving, as it does, all the disgusting details of the Moslem ritual for married folk, as well as a special section on menstruation and childbirth. In the section on prayer little children read as follows: "God has commanded His people to observe five regular prayers, and the guardian or the parent of the child is responsible that they observe these times of prayer faithfully; and they must teach them its ritual before they are seven years of age, and punish them with blows if they do not pray when they have reached the age of ten. Those who



A MOSLEM BROTHER AND SISTER FROM BOKHARA This Russian province has a Moslem population of 1,250,000.



neglect their prayers shall be severely punished unless they repent, and if they continue to neglect them shall be considered infidels and be slain like the rest of those who have become reprobates. Nor shall prayer be said over them after death, nor shall they receive Moslem burial."

The Moslems of India, even those who have received a Western education, cling to the same ideals. In "The Muslim Guide," by Haji Riazud-Din Ahmed, late tutor to the grandson of the Begum of Bhopal, and printed at Lahore (third edition), we read these words in the chapter on Prayer:

"To perform prayer it is necessary to make wuzoo (ablution). There are four essential things in wuzoo: (1) to wash the face from the hairs at the forehead down to the chin; (2) to wash both the hands up to the elbows; (3) to make masah with water at the fourth part of the head; (4) to wash both the feet up to the ankles. If any of these parts are left unwashed, even to the breadth of a hair, the wuzoo will not be complete. The Prophet (peace be upon him) has taught additional purification. . . .

"There are three essential things in ghusal (washing): (1) Taking water into the mouth; (2) purifying the nostrils; (3) throwing water once over the whole body. But the Prophet has further ordered that, after removing the unclean-

liness existing on the body, wuzoo should be performed. Ghusal becomes necessary for both men and women on cohabitation, as well as in other circumstances to be looked for in religious books treating specially of the subjects of ghusal. A man without wuzoo is not to touch the Koran, but he is allowed to read it by heart; but a man requiring ghusal should neither touch the Koran nor read it by heart. He is not even allowed to enter the mosque, neither to move round the Kaaba in Mecca."

The result of this sort of religious training, where sex education has gone mad, is evident on every hand. Immoral ideas lie dormant in the minds of even mere infants, and the language which they learn to use is deplorable. According to the testimony of Dr. Hoskins, Moslem methods of education are entirely antiquated and show everywhere the intolerant spirit of Islam. "Moslem children," he writes, "are dirty, diseased, untrained, knowing altogether too much for their years of things veiled in Christian lands. They are inferior to even the most ignorant Christians; the boys given to nameless vices, therefore unclean and stunted intellectually. Moslem parents are kind to their children, but they also teach them to swear and curse in fun. A little later they curse in earnest, and then ignorant parents resort to great cruelty. These are the general

conditions. On the other hand, there are good families where parental discipline is of the highest order, though the relations of parents and children have never anything of comradeship."

There is no light literature specially prepared for children. The chief books current in Moslem lands which are accessible to children, and which are the basis of folklore and fireside gossip, outside the Koran, are the following: Eth-Thalabi, "Kusus al Anbiya," which contains stories of all the prophets and apostles, many of them based on tradition, most of them puerile, and nearly all of them indecent in their references to marriage and home life; "The [unexpurgated] Arabian Nights," or stories selected from them; Ad-Damiri's "Zoölogical Lexicon," widely current in all Moslem lands: a sort of encyclopedia of things in heaven above, on the earth beneath, and in the waters under the earth. One has only to turn the pages of this book in its English translation to see how unsuitable are Moslem stories for the education of a child. It is hard to select samples, but I will give three by way of illustra-Most of the stories in this book are untranslatable. Here are two fish stories:

"Al-Kazwini relates in Aja'ib al-makhlukat, on the authority of 'Abd-ar-Rahman bin Harun al-Magrabi, who said, 'I went on a voyage in the sea of Morocco and arrived at a place called al-

Bartun. We had with us a Sicilian boy, who had with him a fishing-hook; he threw it into the sea and fished up with it a fish about a span in length. We looked at it and found written on the back of its right ear, There is no deity but God; on the back of its neck, Muhammad; and on the back of its left ear, the apostle of God."

"The Imam Ahmad relates in az-Zuhd, on the authority of Nawf-al-Bakali, who said, 'A believer and an unbeliever once set out for fishing; the unbeliever used to cast his net and take the name of his deity (idol), upon which the net used to be filled with fish, whilst the believer used to throw his net and take the name of God. but could not succeed in getting anything. They did that until sunset, when the believer caught a fish, which he took in his hand, upon which it became agitated and fell into the water, so that the believer returned without anything, whilst the unbeliever returned with his boat full. The guardian angel of the believer thereupon became dejected and said, "O Lord, Thy believing servant, who asks in Thy name, has returned without anything, whilst Thy unbelieving servant has returned with his boat full." God said to the guardian angel of the believer, "Come," and then showed him the dwelling-place of the believer in Paradise. saying, "What has befallen this my believing servant will not harm him, when he comes to

possess this." He then showed him the dwellingplace of the unbeliever in hell-fire, saying, "Would anything he has found in the world stand in good stead for him?" The angel replied, "No, by God, O Lord!""

Here is a better story, which at least teaches the evils of drink.

"It is related that, when Adam planted the vine-creeper, Iblis came there and slaughtered over it a peacock, and the creeper drank its blood. When its leaves came forth, he slaughtered over it an ape, and the creeper drank its blood. When its fruit came out, he slaughtered over it a lion, and the creeper drank its blood. When its fruit was fully ripe, he slaughtered over it a pig, and the creeper drank its blood. On this account the descriptive qualities of these four animals seize a drinker of wine in this way: when he first drinks it and it creeps into his limbs, his colour becomes red, and he appears handsome as a peacock does; when the commencement of intoxication sets in, he plays, claps his hands, and dances as an ape does; when the intoxication becomes strong, the leonine quality comes upon him, and he sports and behaves in an annoying manner towards his companions and talks, incoherently, useless nonsense; he is then affected with torpor in the manner that a pig is affected with it, seeks sleep, and the strings of his strength become loose."

Our last story might be called a Bible Story for Moslem boys and girls. It is based on the second chapter of the Koran, and tells the story of the heifer there mentioned.

"It is related that it happened that there was a certain pious man among the Beni-Isra'il. who had an infant son possessing a heifer. He took it to a thicket and said, 'O God, I leave this heifer in Thy charge for my son until he grows up.' The man then died, and the heifer grew up into a middle-aged cow in the thicket, but she used to run away from everybody that saw her. When the boy also grew up and was dutiful to his mother, he used to divide the night into three portions, one of which he devoted to prayer, another to sleep, and the third to watching at the head of his mother. In the morning he used to go out, collect wood, and bring it on his back to the market for sale; a third of the proceeds of it he used to spend in alms, another third in feeding himself, and the remaining third he used to give to his mother.

"One day his mother told him, 'Your father has left for you the legacy of a heifer in the charge of God, in such and such a thicket. Go forth, therefore, and pray to the God of Abraham, Ishmael, Isaac, and Jacob to return her to you. The sign by which she is to be recognized is that directly you see her, you would imagine sun's



rays to be proceeding from her skin.' The heifer was named on account of its beauty and yellow colour al-Mudhahhabah (the gilt one). The youth then went to the thicket and saw her grazing, upon which he shouted out to her, 'I conjure thee by the God of Abraham, Ishmael, Isaac, and Jacob to come to me.' The heifer thereupon turned towards him and, running, stood before him. then seized her by her neck and was about to lead her, when she spoke by the order of God, 'O you youth, who are so dutiful to your mother, ride me, in which case it would be easier for yourself.' The youth, however, replied, 'My mother has not ordered me to do that, but she told me, "Seize her by the neck.", The heifer thereupon said, 'By the God of the Beni-Isra'il, had you mounted me, you could never have had me in your power; but go on, for even if you order a mountain to root itself out and go with you, it would do it, on account of your dutifulness to your mother.'

"The youth then went with her to his mother, who said, 'You are poor and have no property, and it is difficult for you to collect wood in the day and to watch at night; go forth therefore and sell the cow.' He asked her, 'For how much shall I sell her?' She replied, 'For three dinars, but not without consulting me first.' The price of a cow at that time was three dinars. The youth went with the cow to the market, and God

sent to him an angel in order to show His creatures His power and to try the youth's dutifulness to his mother: 'Verily, God is knowing and aware.' The angel asked him, 'For how much will you sell this cow?' and he replied, 'For three dinars, but I make the condition with you of my mother being pleased with the bargain.' The angel said, 'I shall give you six dinars, if you do not consult your mother.' The youth replied, 'Even if you give me the weight of the cow in gold. I shall not take it without my mother's consent.' He then returned to his mother and informed her of the price, upon which she said to him, 'Return and sell her for six dinars, but dependent on my consent.' He therefore went again to the market, and the angel came again and asked him, 'Have you consulted your mother?' The youth replied, 'She has ordered. me not to reduce the price to anything less than six dinars, but that, too, on the condition of consulting her.' The angel then said to him. 'I shall give you twelve dinars, provided you do not consult your mother.'

"The youth, however, refused, and returning to his mother informed her of it. She said, 'The person who comes to you is an angel in the guise of a human being to try you; if he comes to you again, ask him, "Do you order us to sell this cow or not?" The youth did as he was told, and



the angel replied, 'Go to your mother and tell her, "Keep this cow, for Moses will buy her from you, on account of the murdered man out of the Beni-Isra'il, and do not sell her for less than her skin full of dinars." They therefore kept back the cow, and God decreed for the Beni-Isra'il to kill that very cow, in compensation to the youth for his dutifulness to his mother and out of His kindness and mercy (which happened in this way): The Beni-Isra'il kept constantly asking for a description of the cow, until this very cow was described to them."

And lest the reader should think that these stories are not truly representative, here is one from the Koran itself—also, alas! a fish story.

"And remember when Moses said unto his servant Joshua, the son of Nun, I will not cease to go forward, until I come to the place where the two seas meet; or I will travel for a long space of time. But when they were arrived at the meeting of the two seas, they forgot their fish which they had taken with them. Moses said unto his servant, Bring us our dinner, for now are we fatigued with this our journey. His servant answered, Dost thou know what has befallen me? When we took up our lodgings at the rock, verily I forgot the fish; and none made me to forget it, except Satan that I should not remind thee of it. And the fish took its way in the sea,

in a wonderful manner. Moses said, This is what we sought after. And they both went back, returning by the way they came."

And the remainder of this curious story is **not** more intelligible, as recorded in the chapter of the Koran called The Cave—59-64.

A very curious side-light is thrown upon the Moslem idea of education, as well as on their utter ignorance of New Testament history, in what they say concerning the education of our Saviour Jesus, the Son of Mary.

"When Jesus was born and He was a day old. it was as though He was a month old; and when He was nine months old. His mother took Him by the hand and led Him to the school and placed Him between the hands of the teacher; and the teacher said to Him, 'Say, Bismillah er-rahman er-rahim.' Then Jesus said it. The teacher said. 'Say Abjad.' (The first word in a mnemonic series containing the Arabic alphabet, following the ancient or numerical order, and used as numerals by the Arabs until superseded by later notation. Each word in the series is here interpreted fancifully with a play on the Arabic root.) Then Jesus (upon whom be peace) lifted up His head and said to him, 'Do you know what abjad means?' Then the teacher lifted up his rod to strike Him, and Jesus said, 'O teacher! do not strike me if you know; if you do not know, ask



A GROUP OF MOSLEM BOYS AND GIRLS FROM MUSCAT, ARABIA The royal family, taken in the palace of Seyyid Faysul bin Turki.



me, so that I can explain it to you.' Then the teacher said, 'Explain it to me.' And Jesus said, 'Alif means that there is no god but God; the ba stands for the glory of God; the jim for the majesty of God; and the dal for the religion of God. Hawwaz: Ha stands for hell, and the waw stands for woe to the people of the fire, and the za stands for their groanings in hell. Hatta signifies that their sins can never be forgiven. Kalman signifies the Word of God Uncreated and Unchangeable. Safas signifies measure for measure and part for part. Karshat signifies that God will collect them at the time of the resurrection. Then the teacher said to His mother. 'O Woman. take Thy child, for He knows everything and does not need a teacher.' "

The cruel use of the rod is universal in the village school from Morocco to Afghanistan. Martin writes that under the Absolute Amir there is no "sparing the rod and spoiling the child, and when the master wishes to punish one of them, the small offender is held on his back, with his legs up in the air, and receives so many cuts on the soles of his feet, and while the punishment lasts he howls piteously. Sometimes in passing a school I have stopped, thinking a child was surely being murdered, until I saw the reason why the boy was howling."

In Kashmir, where the vast majority of the

ropulation is Mohammedan, we are told that not a dozen men know Arabic thoroughly. They recite the Koran like parrots, and yet here also the Koran is taught by mullahs to boys from four years old and upward, who understand nothing of its meaning and only learn it by rote. Throughout the whole of India, Persia, Turkey, and other non-Arabic-speaking lands, the Arabic Koran is still considered the chief text-book of religion and children are taught its chapters without any particular attempt at translation or interpretation. Away from the centres of population and among the nomad tribes of the Sahara Desert, the Egyptian Sudan, Arabia, Southern Persia, and Central Asia, there is no book learning, but children are trained from birth in the hard school of nomad life, fatigue, and danger. Burckhardt says of Arabia: "I have seen parties of naked boys playing at noonday upon the burning sand in the middle of summer, running till they had fatigued themselves, and when they returned to their fathers' tents they were scolded for not continuing the exercise. Instead of teaching the boy civil manners, the father desires him to beat and pelt the strangers who come to the tent: to steal or secrete some trifling article belonging to them. The more saucy and impudent children are the more they are praised, since this is taken as an indication of future enterprise and warlike disposition." The children of the desert have no book save the Book of Nature. Yet we may believe that this magnificent picture book is never more diligently studied than by those little dark eyes which watch the sheep at pasture or count the stars in the blue abyss from their perch on a lofty camel's saddle in the midnight journeyings.

When the nomad lad grows up, and begins to swear by the few straggling hairs on his chin, he cannot read a letter, but he knows men and he knows the desert. The talk heard at night around the sheikh's tent or the acacia-brush fireside is much like the wisdom of the book of Job. A philosophy of submission to the world as it is; a deification of stoicism or patience; a profound trust that all will end well at last. Sad to say, even the little nomads, with their ignorance of all religion, share in the fanatical antagonism of their elders toward the Christian religion and Christians. One of their games, in Nejd, is to draw a cross on the desert and then defile it; they learn that all outside the pale of Mohammed's creed are kafirs, and to please Allah are glad to throw stones at any wayfaring Nasrani. Little do the Bedouins and still less do their children, however, know of the religion of Islam. Koran is not a book for children's minds, and of such is not the kingdom of Mohammed.

When we consider the present condition of this world of childhood, its utter ignorance, superstition, illiteracy, this horror of a great darkness hanging over Moslem hearts and homes, there rises before us the picture, familiar to all who have seen the East, of the debtor or the beggar climbing to the top of the minaret to ask for alms. How well I remember hearing such a cry of need from the crumbling minarets on the island of Bahrein: "Ya mal Allah! Ya hak Allah!"—"Give me God's own! Give me God's due!" If Moslem childhood could voice its own need, such would be its cry.

"In shadow of a crumbling mosque he stands,
An aged mendicant with want outworn,
Eyes from their sunken sockets ruthless torn,
For crimes in lawless youth—for so demands
The cruel Moslem code. With trembling hands
Outheld for aid, he only lives to mourn
Till kindly death beyond the earthly bourn
Shall carry him at last and loose his bands.
To motley crowds that careless come and go
He murmurs, 'Give me what belongs to God.'
That cry proclaims the debt that Christians owe
His country where Mohammed's legions trod,
And with the sword their creed unholy spread,
Robbing her children of the Living Bread."

V MORAL TRAINING AND NEGLECT

"Verily, a lie is justifiable in three cases: to women, in war, and to patch up a quarrel between friends."—MOHAMMED.

"The moral sense, in its objective form, is still very incomplete in little children, even between the ages of two and four. They have, however, a very advanced idea of what is allowed and what forbidden, of what they must or may, and what they must not do, as regards their physical and moral habits. Moral law is for them embodied in their parents, in the mother especially, even during their absence."—Bernard Perez in "The First Three Years of Childhood."

"Man is the absolute master and woman the slave. She is the object of his sensual pleasures, a toy, as it were, with which he plays, whenever and however he pleases. Knowledge is his, ignorance is hers. The firmament and the light are his, darkness and the dungeon are hers. His is to command, hers is to blindly obey. His is everything that is, and she is an insignificant part of that everything."—KASIM BEY AMIN of Cairo, in his book "The New Woman."



V

MORAL TRAINING AND NEGLECT

UCH moral training as is given to the child of Mohammedan parents is necessarily based on their own ideas and ideals of ethics. If Christian ethics is conditioned by our faith in the teachings of the New Testament and the ideals of the character of Jesus Christ, to an equal degree Moslem ethics is based upon the Koran and the moral character of Mohammed. In this again we see the unity of Islam. However different the environment, the stage of progress, or the degree of civilization, all Mohammedans everywhere believe that ideal virtue is to be found through imitation of Mohammed, that the moral law is recorded in the precepts of the Koran, and that the highest good for the individual and for the community consists in what Islam offers for this life and the life to come.

In considering the moral training of a child, therefore, we must first study the moral concepts of this religion which, in the words of Dr. Robert E. Speer, "is held by many who have to live under its shadow to be the most degraded reli-

gion, morally, in the world. Missionaries from India will tell you that the actual moral conditions to be found among Mohammedans everywhere are more terrible than those to be found even among the pantheistic Hindus themselves." And Adolph Wutke, in his "System of Ethics," speaks of Islam as an "attempt of heathenism to maintain itself erect under an outward monotheistic form."

The Moslem's idea of God and of His moral attributes differs widely from that of the Christian. His conception of sin is different, and the division of sins into great and little, as well as the fact that there is no clear distinction between the ceremonial and the moral law, have an evil tendency in the sphere of ethics. All sins except great ones are easily forgiven, because God is merciful and clement. Dr. George F. Herrick, after fifty years' experience in Turkey, says:

"The Moslem's apprehension of the moral attributes of God differs widely from that of the Christian. Paternal love has no place in his view of God. According to Islam, mercy and justice have no relation one to the other. Sin is not guilt, but weakness, and is forgiven through pity to the formally penitent. Religion and life are strangers one to the other."

But this must not surprise us in the history of Moslem morals. A stream cannot rise higher

than its source. A tower cannot be broader than its foundation. The measure of the moral stature of Mohammed is the source and foundation of all His conduct is the moral ideals in Islam. standard of character. Every detail of his life is attributed to divine permission or command, and so what appear to us as faults in his character are interpreted as special privileges or signs of superiority. Moslem boys and girls are taught to believe that God favoured their prophet above all creatures, and his name is never uttered by them or by their parents without the addition of these words, "Mohammed, upon him be prayers and peace." Poems in praise of the Prophet are read at festivals, sung by travelling dervishes, and printed in books of devotion. Here is an example of those current in China, and is supposed to have been written by the first emperor of the Ming Dynasty. It is less extravagant than many similar poems of Arabic literature.

"In the beginnings of the heavens and the earth
The records of Heaven recorded the name
Of the great Preacher and Prophet,
Who was born on the western boundaries,
To receive and transmit the heavenly classic,
Which consists of thirty sections and records
For the enlightenment and instruction of all flesh.
Millions own him as Prince and Teacher.
Of all Prophets he is the chief,
Assisting the heavens in their rotation,
Protecting and shielding the reigning sovereign,

Observing five times for prayer each day,
Beseeching for the national peace,
Retaining the true Lord in the heart,
Considering the poor with increasing care,
Extending help in times of calamity,
Even penetrating to the dark abyss,
Lifting up the dead therein,
Saving from the curse of sin,
Causing benevolence to cover the earth again,
His doctrine now and ever had fame.
Subduing the deprayed who turn to the Lord,
Whose religion is known as the Pure and True,
While Muhammad is its most honoured Prophet."

(JAMES HUDSON in the National Review, Shanghai,
September 12, 1914.)

It is not necessary to enter into the details of Mohammed's life and character. These are sufficiently revealed not only in the standard biographies by Western scholars, but in the earliest sources of Islam itself,—the Koran and Tradition. The picture is anything but attractive. Bosworth Smith, who has perhaps written the most able apology for the life of Mohammed, and who certainly cannot be accused of any bias, wrote: "The religion of Christ contains whole fields of morality and whole realms of thought which are all but outside the religion of Mohammed. opens humility, purity of heart, forgiveness of injuries, sacrifice of self, to man's moral nature; it gives scope for toleration, development, boundless progress to his mind; its motive power is stronger, even as a friend is better than a king,



and love higher than obedience. Its realized ideals in the various paths of human greatness have been more commanding, more many-sided, more holy, as Averroes is below Newton, Harun below Alfred, and Ali below St. Paul."

T. J. De Boer shows that, although the Koran urges faith and good intentions, "unpremeditated lapses from virtue are leniently judged. In short, Allah makes it no onerous task for His faithful to serve Him." Some have stated, and not without reason, that early Islam was absolutely destitute of ethical spirit, although Goldziher refuted this. The fact, however, remains that the mass of the people paid less attention to Koran precepts than to the actual life lived by Mohammed in his Medina period, "when his love was given mainly to women, and the objects of his hate and greed were the unbeliever and his possessions." Those who have carefully investigated Moslem ethics agree that the great bulk of its moral precepts bear an external and a commercial character. The believer has an account with Allah of debits and credits, rather than a record of sins committed and forgiven.

It is because of these low ideals that Islam has never developed strong moral natures. The fight for character, the attainment of high ideals, the crucifixion of self,—all this is absent to a degree which is almost inconceivable. As the Koran

itself states, "God desires to make things easy for men." The tendency of Islam is to develop a flabby moral nature, and this tendency is the inheritance of Moslem childhood. How different is the heritage of Christian childhood as voiced by the poet. We cannot even imagine a Moslem child expressing its gratitude in such terms, not even such children as boast of their direct descent from the holy Prophet!

- "I thank Thee for a holy ancestry;
 I bless Thee for a godly parentage;
 For seeds of truth and light and purity,
 Sown in this heart from childhood's earliest age.
- "For word and church and watchful ministry,
 The beacon and the tutor and the guide;
 For the parental hand and lip and eye,
 That kept me from the snares on every side.
- "I thank the love that kept my heart from sin,
 Even when my heart was far from God and truth,
 That gave me, for a lifetime's heritage,
 The purities of unpolluted youth."

A startling revelation of the contrast between Moslem and Christian ideals in ethics can also be gained from a comparative study of popular literature, the "Arabian Nights," for example, a mediæval picture of Moslem life and morals, in contrast with the mediæval romance of the "Knights of the Round Table." Both books present unconsciously a picture of ideas and ideals

in ethics. Womanhood in the one case is suspected, dishonoured, untrustworthy, and chiefly celebrated for her lower passions; in the other case, her purity and strength of character stand out as examples of moral greatness.

The same contrast can be seen between Shakespeare and Al Hariri. The one, the poet of conscience, ever preaches the truth that the wages of sin is death and the reward of righteousness, life. In the "Makamat" of Al Hariri, as Stanley Lane-Poole says, we see "a Bohemian of brilliant parts and absolutely no conscience. who constantly extracts alms from assemblies of people in various cities by preaching eloquent discourses of the highest piety and morality. and then goes off with his spoils to indulge secretly in triumphant and unhallowed revels." Yet this collection of poems is the greatest literary treasure of the Arabs, next to the Koran. T. J. De Boer remarks: "When we examine the representation of the manners given in the 'Thousand and One Nights,' we see little indication of rigorous conformity to the law or of any profound and vital morality. We generally find ourselves in a society whose basis is largely sordid gain and whose life revolves around wine, women, and song. The people know the moral code by heart, they indulge in pious meditations, but only by way of rhetorical

embellishment... We find a society, in fact, that fostered the virtues of worldly wisdom, polite intercourse, tolerance, and at the same time practised all the old and prevalent vices in more refined forms."

The Koran gives very little on the teaching and training of childhood. Its references surprise one by their meagre content and low estimate of the child, but later writers have found in the Prophet's life those ideals for childhood and education concerning which the Koran is so strangely silent. It would not be an exaggeration to say that the Book of Proverbs contains vastly more and vastly higher ideals, both in regard to ethics and education, than does the whole literature of Islam. The entire teaching of the Koran on childhood is given in less than a dozen passages and may be summed up as follows.

There is strong disapproval of the horrible practice of putting to death newborn girls, prevalent in the days before Mohammed. "Losers are they who kill their children foolishly, without knowledge." (Surah 6:137-140.) This matter is again referred to in Surah 6:151 and Surah 17:31. "Slay not your children for fear of poverty. We will provide for them." "Beware to slay them. It is a great sin."

The Prophet goes into detail concerning the suckling and weaning of infants. (Surah 2:232.)





THE YOUNGER HALF OF A MOHAMMEDAN FAMILY, HONAN, CHINA



"Mothers must suckle their children for two whole years."

Children are a blessing of God, as is property and wealth. It is curious, however, to notice that in every passage wealth is mentioned before children. "Know that your wealth and your children are but a temptation, and thank God with whom is mighty hire." (Surah 8:28; 17:65; 34:35, 39.) All of these passages teach that wealth and children will not deliver the believer in the day of judgment. "Neither your kindred nor your children shall profit you upon the resurrection It will separate you." (Surah 60:3.) Children are not only a blessing, but a snare and a temptation. "O ye believers, let not your property nor your children divert you from the remembrance of God." (Surah 63:9.) And again, "O ye people, verily among your wives and your children are foes of yours. So beware of them. Your property and your children are but a trial." (Surah 64:14.) "O ye folk, fear your God and dread the day when the father shall not atone for his son, nor shall the son atone for its parent." (Surah 31:32.)

There are one or two references to the birth of children (Surah 22:5), and in the division of the inheritance Mohammed teaches that the boy shall receive the portion of two girls. (Surah 4:10.) All this, however, contains nothing in re-

gard to the duties of the child, nor its privileges. Two verses remain. In Surah 24:31 and 32, we are told that mothers need not veil themselves before their own children "who do not note women's nakedness"; and finally in the same Surah, verse 59, we read: "When your children reach puberty, let them ask leave as those before them asked leave." The context shows that this last passage only signifies that children must not enter the harim without first asking permission!

The one passage which gives a true message for children to honour their parents occurs in the chapter of the Night Journey, and reads: "Thy Lord has decreed . . . kindness to one's parents, whether one or both of them reach old age with thee; and say not to them, 'Fie!' and do not grumble at them, but speak to them a generous speech. And lower to them the wing of humility out of compassion, and say, 'O Lord! have compassion on them as they brought me up when I was little.' Your Lord knows best what is in your souls if ye be righteous, and verily. He is forgiving unto those who come back penitent. And give thy kinsman his due and the poor and the son of the road; and waste not wastefully, for the wasteful were ever the devil's Prothers; and the devil is ever ungrateful to his Tord."

The Koran, of course, inculcates general moral

duties, according to the standards of Mohammed, praises the upright, threatens unbelievers, enjoins the care of orphans, obedience to parents, alms to the poor, and kindness to the oppressed. But in all this teaching there is scarcely any reference to childhood, and as we have already seen, according to Moslem ethics, the child is not held responsible for its moral acts until it has reached the age of puberty.

Outside of the Koran a rather large literature exists on Adab, or politeness, etiquette, morals, which is sometimes within the reach of children: but it is difficult for parent or child to say where etiquette ends and morals begin. Certain virtues, such as patience, humility, gentleness, refinement of speech, and care of the sick, are commended, and the opposite vices held up to contempt; but there is always the tendency to narrow the circle of philanthropy to Moslems. mediæval admonitions on morals and behaviour are copied out in school or quoted as proverbs. but are generally considered as counsels of perfection. Not even the saints in the Moslem calendar attained to these virtues in any large measure, therefore what hope is there for ordinary mortals! "Those who recount the history of Islam," writes Margoliouth, "have to lay aside all ordinary canons of morality, else the picture would have no lights; they could not write

at all if they let themselves be shocked by perfidy or bloodthirstiness, by cruelty or lust. Yet both the Koran and the Tradition forbid the first three, and assign some limits to the fourth."

And beside this discrepancy between theory and practice, the theory itself is not accessible to the vast majority who are sunk in ignorance and superstition, and have never heard the names of these Moslem writers. The theory exists, we must acknowledge, and those who wish to examine it more carefully will find it fully described by Professor MacDonald in a paper on the Moral Education of the Young among Moslems (International Journal of Ethics, Vol. XV, p. 286). Within a stone's throw of Al Azhar University. however, and of the Paternoster Row of Cairo, where these books are printed, the condition of Moslem childhood is a sad commentary on the inefficiency of such moral training. The first sentence a child learns to speak in Egypt is often a phrase of impoliteness and insult. The mouths of little children are full of cursing and bitterness, and the way of peace they have not known. No amount of moral maxims can counteract the terrible effect of an immoral environment. Moslem children come into the world handicapped. The curse of Islam, through its polygamy, concubinage, and freedom of divorce, already rests upon them. All correspondents and missionaries. without exception, speak of these conditions, and say it is hardly conceivable that a child can grow up pure-minded in such an atmosphere. Dr. Pennell testifies that in Afghanistan the boys of even the highest families suffer permanent moral injury by being brought up in the voluptuous and effeminate surroundings of the zenana. Mr. Cooksey of Tunis says: "Foul language, lying, treachery, and intrigue is their common life. Small boys curse and strike their mothers, who glory in this manliness, and immorality, including sodomy, is very rife among the adolescent."

From earliest childhood Moslem children nearly everywhere are familiar with degrading conversation, and this precocity of evil is doubtless due in many lands to scanty clothing and improper housing of children. Rev. Mr. Jessup writes from Persia: "In well-to-do houses the boys and girls are separated when little children, and are relegated to the men's and women's apartments respectively, where, in the company of their elders, they are exposed to coarse and impure language and degrading suggestions. . . . On the other hand, the children seem bright and happy and loved. Though at times cruelly treated, they are more often harmed through ignorance than ill will."

Rev. John Van Ess, for many years a missionary in Turkish Arabia, writes: "All Moslem

boys learn elaborate and artistic profanity at home, a profanity which consigns the offender and all his ancestors and posterity to refined degrees of punishment. And worst of all, is that they freely invoke Allah as witness and upholder of the imprecations. It is a mixture of religion and profanity, all learned at home, and the uprooting of the nature and habit takes long and patient and loving effort."

Burton, the Arabian traveller, tells of the lack of moral education in Medina and Mecca; how parents abuse their children almost as soon as they can speak, in order to excite their rage and test their dispositions. The children reply with coarse language, and lisp blasphemies from infancy.

"One urchin, scarcely three years old, told me, because I objected to his perching upon my wounded foot, that his father had a sword at home with which he would cut my throat from ear to ear, suiting the action to the word. By a few taunts I made the little wretch furious with rage; he shook his infant fist at me, and then opening his enormous black eyes to their utmost stretch, he looked at me, and licked his knee with portentous meaning. . . .

"Then a serious and majestic boy about six years old, with an inkstand in his belt, in token of his receiving a literary education, seized my





The grandchild of a mujtahid, religious leader, and the daughter of a nobleman. PERSIAN CHILDHOOD